Mind, Its Source and Culture

[2nd. Revised Edition]

Swami Narayanananda

PUBLISHER'S NOTE

It would seem altogether superfluous to try to introduce *His Holiness Sri Swami Narayananandaji Maharaj of Rishikesh (Himalayas)* to the reading public thirsting for spiritual regeneration and Peace. Swamiji's original and substantial contributions to *Yoga*, Psychology, *Vedanta*, etc., have gained for him an enviable fame.

The present book: "MIND, ITS SOURCE & CULTURE" is the 9th one to come out from the pen of the Revered Sage and it is another Master-Piece on the subject. The book deals with mind, its origin, the multifarious mind-functions, the hidden powers of the mind, the connection between mind, sex-energy and *Kundalini Shakti*, emotion and proper education, etc., in a most lucid and convincing manner. Dealing with mind-powers the author brings forward the absolute necessity of *Brahmacharya* (celibacy) for the higher developments of the mind, its control and attainment of *Samadhi*. For the First time, herein we will find the necessity of *Brahmacharya* emphasized and explained for higher attainments in a most scientific way, thereby refuting the unjust charges made by some of the biologists and medical men against the observance of *Brahmacharya*. The last chapter explains the need of man-making education and the changes that are to be made for the real peace, prosperity and evolution of human beings. A study of this book is sure to enlighten one and all as it throws light on most vital and intricate points.

PUBLISHERS

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By

SWAMI NARAYANANANDA

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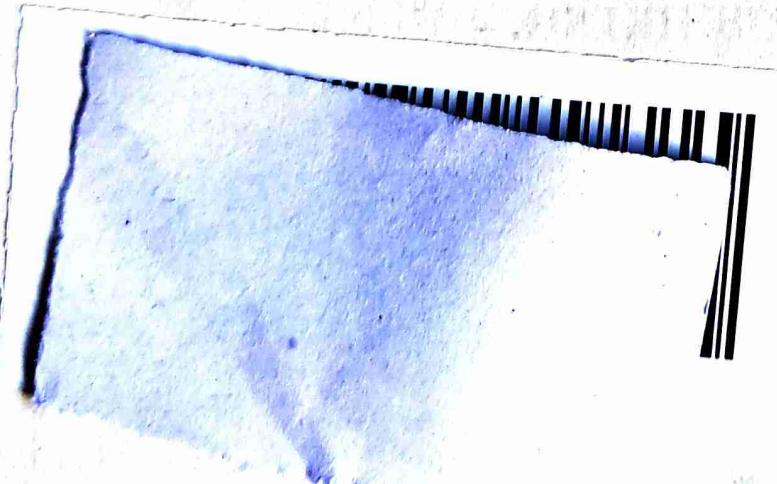

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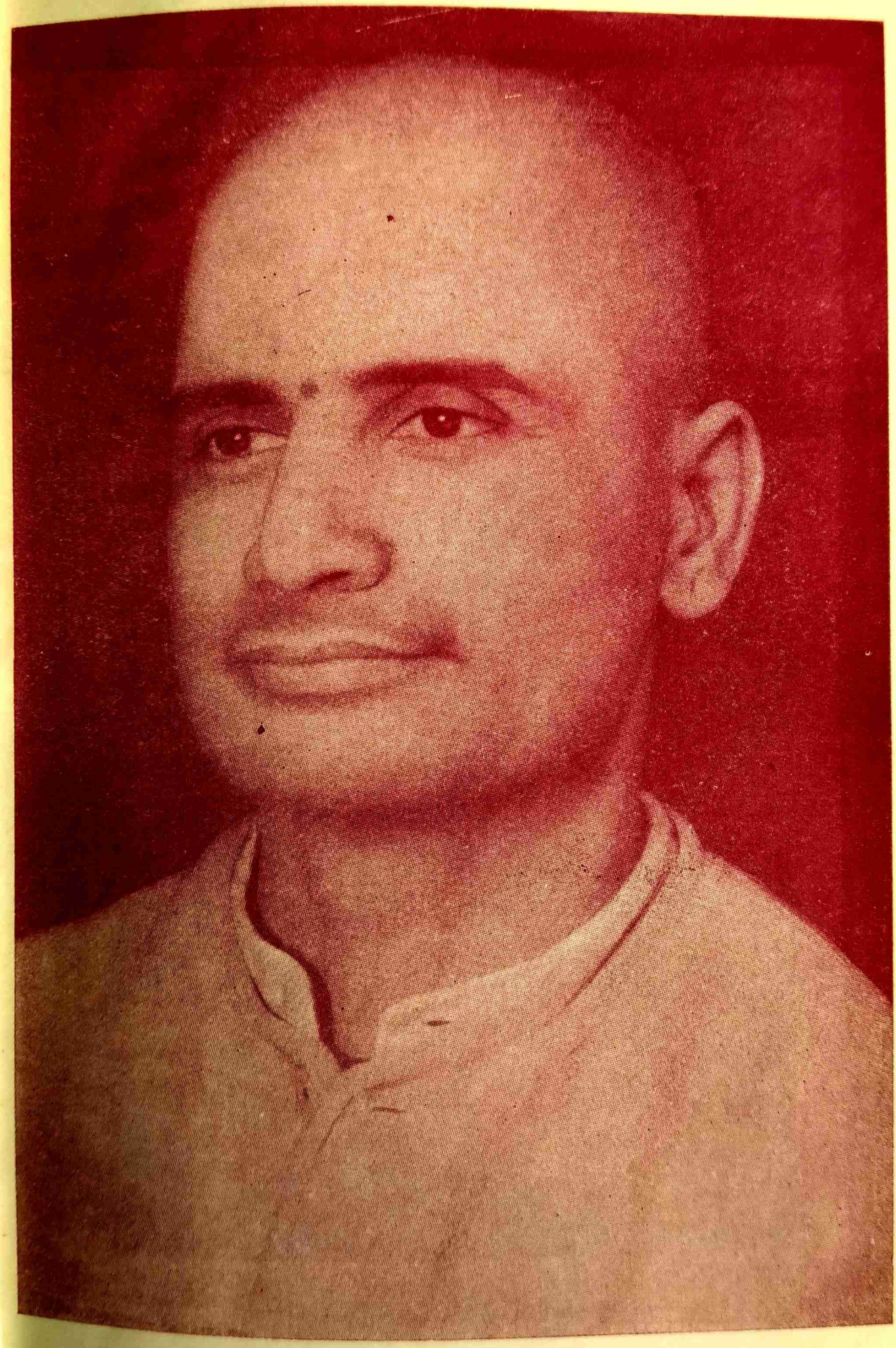
CONTENTS

		Pages
1.	The Origin of Mind	5– 10
2.	Mind	11– 63
3.	Mind Powers	64–100
4.	Emotion	101–113
5.	What then must our Education Be !	114–136
6.	Seventieth Birthday Message	137–138
7.	A Brief Life-Sketch of the Author	139–156
8.	A Short Life-Sketch of the Author with the help of Psycho–Palmistry and Palmistry	157–168

The Author : at the age of fifty



Swami Narayanananda

The Author : On the 2nd day of renunciation

SWAMI NARAYANANANDA

1

THE ORIGIN OF MIND

There can be life without mind or without the mind working or without the mind fully developed, but there can be no mind without life. The Life Principle in every living being is called *Jiva*, Spirit or Self, which is not mind. Self and mind are two quite distinct things at work in the living body; they are not the same thing as some ignorant people think. The mind is wholly dependant upon the Self. Without the Self it cannot exist even for a second. In fact, mind gets its life and light from the Self. In lower life, like plants, etc., the Life Principle is there, but there is no mind. It has not come into action. It lives in an undeveloped state or in the causal state. In insects, there is Soul and there is mind; but the mind is in a very crude state. The senses develop only when the mind comes into action. As the mind is in a very crude state in insects, all the senses (five gross and five subtle) are not developed. Only one or two of them come into play. In animals the mind develops further and all the five gross and five subtle senses come into operation. Even then

they are not fully developed. Only in man the mind and the senses develop wholly and, in a Sage, they attain their highest perfection.

It is in the waking-state that the Life-Principle, mind and the senses work and remain active. But in deep-sleep-state the mind and the senses cease to work and there is no trace of their activity. In the state of swoon also the senses and the mind do not work, and so is the case with the Samadhi-state. What becomes of the mind and the senses during these states ? In deep-sleep-state and in swoon there is breathing and there is life, yet the sleeper is not aware of his body nor of the external world. During these states, the mind gets dissociated from the senses and merges in the Self or, in other words, it assumes its causal state in the Self. From this every-day experience, it is easy and natural to deduce that Self and mind are two different things. Some ignorant people consider mind to be synonymous with Self, Soul, Spirit and Consciousness, but it is nothing but a blunder. Spirit, Soul, Self and Consciousness do bear the same meaning but the mind is quite a different thing.

As an illustration, let us imagine a sun billions of times bigger and brighter than our

sun. Let this sun shine and spread its rays to the different parts of the universe consisting of innumerable worlds and illumine the entire space. For our purpose let us take only one of these rays. Let that ray starting from the sun travel to the farthest end of its journey and fall upon a piece of glass. And let that piece of glass further reflect the ray so that the reflection falls upon the surface of a pond of water. If the water in the pond is pure and still, we can clearly see the image of the sun in the water and the connection between the image, the piece of glass and the sun stands established. On the other hand, if the water is somewhat dirty or covered with ripples, we can catch a glimpse of the image on the water surface but not very distinctly. But if the water is very muddy or disturped by great ripples, we can see on the water surface no image of the sun but only a hazzy sort of light and completely fail to establish the connection between the pond, the piece of glass and the sun.

Here, the sun may be compared to God or Brahman; Its single ray that falls on the piece of glass to individual Consciousness or Self; and the water in the pond to the mind. The water that is pure and still, can be compared to a

pure mind, that which is somewhat dirty covered with ripples, to an impure mind full of desires; and the very muddy water disturbed by great ripples to a very dirty, sinful and wicked mind with all sorts of evil and wicked propensities. It is the desires and the ambitions that make the mind weak, fickle and impure. Desires may be good or bad. Bad desires and acts make the mind more impure and render life miserable. Good desires and acts help to remove the evil effects of the bad ones and elevate the mind to regain its lost purity and calmness. Any desire, thought and act that helps one to regain this original purity, and peace of mind is called a good act and its opposite is known as an evil act. So, all the codes of morality and ethics aim at this one thing, viz., regaining the purity of the mind.

The Self is the starting point of the mind, and the individual Self is only a reflection of of that Supreme Being. That Supreme Being is the cause of life. All beings have their origin in God and all Souls have their starting point in God. And the mind has its origin in the Soul. It is the mind that works in the living body as intellect, will, ego, memory, etc., and again it is the mind that works all the five subtle and five

gross senses. The seat of the mind in the waking-state is the brain - centre. In the dream-state it works in the throat - centre and in deep-sleep-state it merges in the Self in the spiritual heart-centre (right side of the chest, a little below the right nipple and above the heart - pit), and assumes its causal state. The mind is the cause of one's ignorance, bondage and suffering; all the same it is the cause of one's Freedom and Bliss also. An impure mind, (full of impure desires, thoughts and acts) leads one to bondage and misery while a pure, subtle and one-pointed mind leads one to Freedom. Actually, the whole world is nothing but a projection of one's own mind. Experience clearly shows that when the mind enters the Samadhi - state, the idea of the world, the ideas of bondage and Freedom vanish completely. Then, in that state what remains is the Ocean of Consciousness by Itself or in Itself. The state of Samadhi is just the tracing back of the single ray of light from the water pond to the piece of glass and then on to the sun. When this ray reaches the sun it loses its individuality and understands that the innumerable rays belong to the sun. In reality there is only One Sun. That is the end which all religions and philosophies aim at,

search for and desire to reach to find a solution to the riddle of life. To solve this riddle we must begin with mind - control. It is mind - control alone that can reveal the secrets of the mind and its multifarious functions and enable us to gain and enjoy a happy and peaceful life. Man suffers hellfire for lack of mind-control. The first lesson is to exercise control over one's senses and to regulate life. For, it is the senses that drag the mind out constantly and weaken its powers in dissipation. It is the desires for sense-objects that make the mind restless and impure. And it is this impurity that drags one away from the normal and the ideal life and makes one forget and lose sight of his own True Nature.

2

MIND

The Spirit or Self is the monarch of the living body. Its seat is the spiritual heart, which is on the right side of the chest, opposite to the physical heart. When one's mind becomes pure, subtle, one-pointed and attains deep concentration one can really feel and become conscious of the Self and the spiritual heart - centre. There is no mystery about it. The path is open to all. Everyone can experience it if he leads a pure life and works for it consciously and zealously.

Mind is the chief instrument of the Self. It is a very subtle force with consciousness at its back. There is force or power behind a wave. There is force behind wind. There is force behind a moving train or motor car. There is force behind all electric operations. But all these forces are blind – they have no consciousness behind them. In contradistinction to these forces, mind is a conscious force. It understands what it does. As it is a very subtle force, it cannot be seen or measured by man - made instruments, however fine they may be. The

mind and its multifarious functions can be known only through the mind itself, by making it pure, subtle and one - pointed, and by constantly directing it towards its own activities. Without this man can never know what mind is and what its functions are.

The mind has no form and no colour of its own. It takes the form and colour of the thought-object. As a very subtle force, it cannot work by itself. It works through the five subtle and five gross senses of the body. In the waking - state, it works the gross body, gross and subtle senses and gathers experience. In the dream - state, it works the subtle senses and the subtle body and gathers experience. In deep - sleep - state, it dissociates itself from the gross and the subtle bodies and the gross and the subtle senses, and assumes its causal state in the Self. Though the Self remains in the body in deep - sleep - state, the body and the senses cannot work by themselves without the mind. And that is why a man in deep - sleep is not conscious of the world and his environments even though life functions and the body and the senses exist. This is a clear proof of the fact that the body and the senses cannot work by themselves without the mind even though life may function in the body. Thus

it is the mind that works all the five subtle and the five gross senses and the body. Again, it is the mind that works as intellect, will, ego-consciousness, memory, etc. Now, what is termed as mind is the knowledge of everything known and comprehended by a being. The mind acts both internally and externally in the body in various ways. When an idea caused by the impulse of the afferent nerve - currents is being received, thought of and accepted or rejected, it is really the mind working. This receiving, thinking, accepting and rejecting function belongs to the mind. Mind works in the brain-centre during the waking - state. In dream - state it works in the throat - centre. That is why the experience and force of a dream vision differs from that of the waking - state experience.

The mind is sexless in the abstract. It is neither male nor female. But when it works as ego - consciousness and identifies itself with the physical body and the senses, it assumes or thinks itself to be either male or female though it is neither of these two in reality. It is something subtle.

When the mind performs the function of discriminating, deciding and bringing the knowledge of an idea or thing carried by the

impulse of the afferent nerve - currents and when it distinguishes right from wrong, good from bad, vice from virtue, pain from pleasure, etc., i. e., distinguishes all the pairs of opposites, it is called intellect. Intellect is the most sensitive reflector of all experiences to be felt. The greatness, mental alertness and wisdom of a person lies in the full development of this faculty of the mind. When the intellect is dull or undeveloped, a man's life is in no way better than that of the animals. It is always the intellectual and intelligent man who rules over and guides his fellow - beings. As a matter of fact, all the experiences that are to be felt and all actions that are to be done by a man must be communicated, discriminated and decided by the intellect. If the intellect fails to do this triple function properly, a man acts irrationally. In a mad man this function of the mind fails owing to some nervous injury in the brain - centre as the intellect works in the brain - centre during the waking - state. At this point it would be worth while drawing a line of distinction between intellect and intelligence. A man may have intellect but may not have intelligence. As an illustration let us refer to the story generally read by school children : A cat and a jackal met

in a jungle and became friends. While exchanging ideas, the jackal once asked the cat to inform it of the number of tricks she knew. The cat knew only one trick—that of how to save itself in danger while the jackal boasted of the hundreds of tricks he was master of. When they were thus talking, hunters with their hounds approached the spot and immediately the cat climbed the tree and the jackal was at its wit's end to decide which particular trick to adopt. And, before it could make up its mind what to do the hunters and their hounds were upon it. The jackal was caught by the hounds and lost its life.

A man may be a great scholar but he may fail to make use of his vast knowledge at the proper time and place. The proper and quick decision about a thought and its right application at the right place and at the right time is called intelligence.

When the mind identifies itself with the body and the senses and takes part in the sufferings and enjoyments of the body and the senses, it is called ego or ego - consciousness. Here, it would be better to clarify this idea and to note the differences between ego-consciousness and Self-Consciousness. These two are quite

distinct and antithesis to each other. Ego-consciousness is the cause of bondage, ignorance and untold miseries in this world. And Self-Consciousness is the cause of eternal Peace, Bliss and Wisdom. Self–Consciousness is the Real Nature of man. To gain Self–Consciousness is the aim of man and of life. But man by ignorance forgets his own True Nature, the Nature of the Self, and by identifying himself with the ego-consciousness suffers hell-fire. The ego-consciousness of a man works in the physical heart - centre.

When the mind according to the decision arrived at by the intellect forces the efferent nerve - currents into action leading to an activity of the senses and the body also, it is called will. The will - power works from the physical heart - centre. Memory is another function of the mind. When the mind recalls from the store - house of the mind - stuff to the conscious - plane all the past experiences of desires, thoughts, acts, events, incidents, etc., it is called memory.

Mind, intellect, will and memory become strong or weak in different persons in a variety of ways. When the mind is pure, subtle, calm and collected, in a man, the intellect becomes sharp with adamantine will-power and very

strong memory. In an average man these things function in a normal way. In an idiot and sinful man they are found in a weak and sulied state. After disease, after long fastings, in very weak bodily health and in old age, mind, intellect, will and memory become very weak. These can be made very strong by a strict life of celibacy, by the practice of mind - control, and leading a pure and virtuous life. It is the desire that drag the mind out constantly. Desires are always for the satisfaction of sense - pleasures. It is the senses and their objects that drag the mind out, make it impure and weak. So, the man who wants to make his intellect sharp, memory and will-power strong, must check and control his desires and thereby the externalising tendency of the mind also. Only thus can they be made very strong and powerful. A pure mind is a very great force. A perfectly controlled mind can work miracles in this world. A man with such a mind automatically possesses adamantine will-power, very sharp intellect and very keen and strong memory.

The mind works only one sense at a time. Hearing, seeing, smelling, thinking, etc., do not function simultaneously. When we are busy seeing a thing very carefully and minutely, we

do not hear any sound nor smell any odour. But the mind attends to the different senses in such a quick and rapid way that most of us, out of ignorance, are led to think that we hear, feel, think, smell, etc., simultaneously. It is nothing but a wrong notion. As an example, when we are deeply immersed in reading a book or newspaper, we fail to hear the tickle of the clock in the room. And sometimes we are so much absorbed in study that we do not notice the buses and tram cars that pass and repass along our street. Why do we not hear these sounds ? It is because the mind is busy in reading, it is absorbed in the ideas of the book and, as such, it is attached thereto and cannot attend to the call or stimuli caused by the organ of sound. Further, it will be very interesting to state that we do not even see a thing simultaneously through both the eyes. We use only one eye at a time. But sight changes at so quick a succession from one eye to the other that we think that we see through both the eyes at the same time. Likewise, we hear only one sound at a time. When we hear through the right ear we do not hear any sound from the left. In the same way, our breathing also takes place through one nostril only and not through both

at the same time. There is a thing called the flow of the nostrils. One nostril remains active up to two and a half to three hours and then it stops working and the other nostril begins to take up the work for the next three hours or so. And they go on working alternately in the course of the day. Thus it is the mind that works all the senses and it works or attends to only one sense-organ at a time.

Further, the action of the mind, senses, brain - centre, nerves and nerve - currents can be compared to the working of our telephone system. Telephone calls come from different sub - stations and places. All the different wires that carry messages come and meet in one place- the central station and there is an operator to receive these different calls and to give them the required connections. Until and unless the telephone operator of the central station handles the different calls dexterously and skilfully and gives them swift proper connections, there will be a confusion and disorder and the messages will not reach their destination. In like manner, the brain - centre can be compared to the central station ; the different efferent and afferent nerves that start from the brain-centre and carry messages to and from the brain-centre, to

the different telephone wires; the senses, to the different calling places; the nerve-currents, to the electric - current and the mind, to the telephone operator. If the telephone operator is absent from the station, the different calls get no response, and if he be busy with one line all the other lines must bid their time till he is free to attend to them one at a time.

The mind and the senses are inter - dependent. To get the knowledge of the world or sense-objects, the mind is helpless by itself without the senses. And the senses by themselves cannot produce any knowledge of their objects (sense-objects) they come in contact with without mind. The process involved in our getting the knowledge of the sense-objects is as follows: Let us take, for example, a sound. A particular word is spoken by a man outside our room or say, a man is calling. The sound-waves reach the ear, and the subtle - organs of ear, as in duty bound, catch these sound - waves and carry them to the brain - centre. In the brain-centre, if the mind is not already engaged to any other sense - organ, it gives attention to the call immediately and catches the sound-waves. But, even then, we do not get the knowledge of the sound heard. It remains in the form of a suggestion

only. With this sound-wave suggestion, the mind goes to the mind - stuff in search of the past knowledge of the sound heard. If there is any past experience of similar sound, the mind with the past knowledge (memory) comes back from the mind-stuff to consciousness and then to the brain-centre. Now, comes intellect into action there. The intellect discriminates, compares and identifies the sound heard and then decides upon its true meaning and along with this understanding there comes into action the ego - consciousness and the will. Now is established a connection between the mind–stuff, and the mind, intellect and ego, and a series of successive thoughts pertaining to that one sound arise and a clear understanding of that sound in a particular or in a general way takes place in the brain - centre. For further physical action in the form of speech or walking to the door to open it, (determined volition) will-power must come into play. Suppose the sound heard is a strange one which the hearer has never heard before and when the mind goes into the mind-stuff for verification it fails to secure any previous knowledge of it and the sound naturally carries no meaning for him. It is, in the circumstances, an unknown or meaningless sound. Thus to know

a thing or to produce knowledge of any of the sense-objects, the above mentioned process must take place. Without it there cannot be any knowledge. Had not this been the case, there would have been no use of mind-stuff and memory. We would have, then understood anything and everything of sense - objects whether seen or unseen, heard or unheard, etc. But we know for certain that without the memory of sense - objects of the past, we can have no knowledge whatsoever. And, on the contrary, if we do not possess the memory of a thing, subject or object, it will appear as a new thing everytime we see it. And all this lengthy process explained above takes place in the mind so very rapidly and swiftly that it escapes notice altogether. It is almost an automatic process with the vast majority of people. Only by purifying the mind and by studying it and its functions very closely can this process be clearly understood by one and all. As such, there is no secrecy about it. One can test the truth of it for oneself. The path is open to all.

There is a very close connection between the mind and the body, and between the body and our food and drink. The mind and the body interact. If the mind is pure, calm and peaceful,

the body will be healthy. If the body is healthy the mind also functions normally. An unhealthy body affects the mind also. Simple nutritious food and drink keep the body and the mind in good health. Impure food and drink make the body and the mind ill. That is why one must be always careful regarding one's food and drink. The selection of food and drink entirely depends upon one's own choice based upon one's constitutional agreement, availability, climate, place and time. But a man who has perfect control over his mind can dissociate it completely or withdraw it from the physical body and the senses at will and forget the whole world. It is possible only after hard practice. We know that a man suffering from severe colic pain can be made to go to sleep and to forget his pain during the sleep - state by the use of certain medicines and injections. In like manner, can the man who knows how to control his mind forget the body and take the mind into *Samadhi* (Transcendental–state) at will and forget the body and the world. It is because the vast majority of people cannot control their minds that they suffer so much in the world.

The mind changes with the appearance of every desire and thought–though this change

is not a permanent one, but only momentary. Name and subtle form of an object always go side by side. A desire is a subtle form of thought. When the desire develops, it becomes a thought. With a thought, the mind projects the thought - object in the brain–centre in its subtle form. Without this mental form there can be no meaning attached to the thought. The mind, by its special powers, protects the thought-image in the brain - centre or in other words, it itself takes up the form of the thought–object. By this process only there is knowledge and understanding. When multifarious desires and thoughts continue to arise in the mind constantly it gets into a sullied state called the impurity of the mind. But when these desires and thoughts stop, the mind becomes calm and quiet and such a state is called the purity of the mind. So, the lesser the desires and thoughts one has, the greater is one's gain towards the purity and calmness of one's mind. Further, the mind does not lose its original power completely in the impure state; it seems to have lost it momentarily. As an example, take a tub of pure water and mix some colour in it. Though the pure water is colourless it now seems to have taken colour. But if we boil the water and collect

the vapours and cool them, we shall get pure water once again. Likewise, innumerable desires and thoughts keep the mind coloured as it were. But when all these desires and thoughts subside the mind regains its original purity aud power. This is possible only through mind – control.

The mind works from five different planes, i. e., the conscious, the subconscious, the un - conscious, *Yoga-Nidra* (a state between dream and waking-state) and the superconscious plane.

CONSCIOUS-PLANE:–Brain-centre is the conscious-plane of the mind. The past and the present knowledge of a thing, object, subject, event, incident, etc., that we get without deep thinking comes from the conscious plane of the mind. The active and living desires and thoughts or the desires and thoughts of our daily occupations originate from the conscious - plane of the mind. The mind works from this plane during the waking-state. To produce knowledge from the conscious-plane of the mind does not involve deep thinking. But it should be remembered that only an infinitesimal part of one's experiences come from the conscious-plane of the mind.

SUBCONSCIOUS-PLANE: – Physical heart - centre is the subconscious-plane of the mind. To get knowledge from this plane, we have to think very deeply. Sometimes after deep thinking for a while we get the past knowledge or memory of the thought object; at others we have to think for days together to get the memory of the thought object. The force of a desire and thought may be mild, middling or intense in kind. A desire of a mild kind does not leave any strong impression in the conscious–plane of the mind. It immediately sinks down to the subconscious-plane and then to the unconscious–plane and lives there in its causal state. A desire or thought of a middling kind leaves a pretty strong impression in the conscious-plane of the mind and it lives and lurks in the conscious-plane for sometime, and if it is not recalled, it sinks down to the subconscious-plane and lives there in a subtle form for some time. Even then, if it is not recalled, it sinks down to the unconscious-plane of the mind and remains there in its causal state. A desire or thought of an intense kind leaves a very strong impression in the conscious-plane of the mind. And such a desire or thought tries to appear in the mind often during the waking state. But when these desires and

thoughts are not given attention to and, instead, some other new desires and thoughts come to occupy their place, the old ones lose their power and sink down to the subconscious-plane of the mind and live there for sometime in a subtle form. When these subtle desires and thoughts are not recalled for a long time, they also sink down to the unconscious-plane and remain there in their causal states. Thus not a single desire or thought is lost. Experiences of all kind remain in the unconscious-plane of the mind.

UNCONSCIOUS - PLANE:—Mind–Stuff (*Chitta*) is the unconscious-pland of the mind. Its seat in an ordinary man is Muladhara-Chakra (the meeting place of anus and urethra canal). The Kundalini Shakti or the central bodily power (Please refer to the author's book on "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI" for full details.) is infinite. It is capable of retaining the past experiences of a being, not only of this birth but of aeons of past births. This is no exaggeration but an actual fact which everyone can experience provided the necessary practices and discipline are gone through. I call this place of the mind as the unconscious–plane, because, for an ordinary man, this vast store-

house of knowledge is beyond his reach. The mind gets knowledge from this plane during dreams, in instinctive actions, in inspirations and in certain unconscious habits. A man who gets an access to the workings of the Kundalini Shakti and succeeds in raising It from the Muladhara-Chakra to the *Sahasrara* (crown of head) becomes a heir to this vast knowledge. Actually he becomes omniscient. This knowledge is gained only after *Nirvikalpa Samadhi*. Real intuition works after the ascent of the Kundalini Shakti to Sahasrara and Its coming down to Ajna-Chakra. In such a man the seat of *Chitta* changes from the Muladhara - Chakra to Ajna-Chakra. Thus a man of real intuition or higher intuition sees the things of the past, the present and the future face to face without any mistake as one sees a thing in broad daylight. The major portion of one's vast past experiences remain in the unconscious-plane of the mind while only a very small portion of it is found in the conscious and subconscious planes.

YOGA-NIDRA:— This is a state between the waking and dream-states. Only a Yogi can experience this state. The experiencer of this state is conscious of his environments and, at the same time, he sleeps also. He hears the

movements and talks of other people but he cannot respond to them. When he wakes up, he feels refreshed and has the benefit of a nap.

SUPERCONSCIOUS-STATE OR PLANE:— An ordinary mind works from day to day from the three different planes, i. e., conscious, subconscious and unconscious. A *Yogi* experiences the fourth state also, viz., *Yoga-Nidra*. But when a man after attaining *Nirvikalpa Samadhi* comes down to the plane of relative consciousness, he lives in the superconscious - state and in him the mind works only from the superconscious-plane. Such a man lives in Brahman or God all the twenty-four hours. On attaining the superconscious- plane of the mind, a man surpasses the waking, dream, sleep and *Yoga-Nidra* states. This state is also known as *Turiya* (Transcendental-state). On attaining this state for once, a man comes to possess full Wisdom and becomes a perfect Master of his mind and senses. There is no more ignorance or bondage for such a man.

The mind has a tendency to repeat a desire, thought or act. When a certain desire or thought arises in the mind it does not stop at that suddenly or abruptly; it produces a series of similar desires and thoughts. And these desires and thoughts may be much stronger

or weaker in force. To make the force of a desire and thought strong or weak depends upon the interest or apathy one shows towards the object of desire and thought. Similarly when doing a certain act one wants to repeat it over again. The mind desires it to be done again and again.

The mind and the mind-stuff (*Chitta*) can be compared to a lake. When there are no ripples on the water surface, we say that water of the lake is calm and peaceful. If we throw a stone into the lake, it produces a number of big and small ripples on the water-surface and not one ripple only. As a stone disturbs the calm water-surface, so does a desire or a thought upset the calmness of the mind. Every desire and thought produces a series of similar and successive desires and thoughts in the mind. Knowing fully well this faculty of the mind, the Indian Rishis of yore brought into religion the method of auto-suggestion. By good thoughts, good suggestions and good and noble efforts the mind can easily be elevated to live in those high ideas. Character is nothing but a bundle of habits. When a desire or thought occurs too often in the mind it becomes a habit with the man to desire and think in that particular way.

As an illustration, take a youngman who sees a young beautiful girl. If he is a debauchee, the sight at once produces lustful desires and thoughts in his mind, which, in turn, cause sense-irritations and make him very restless. On the other hand, if the youngman is a *Brahmachari* (celibate) or a man of perfect character, i. e., one who has complete control over his mind and senses and has trained his mind to look upon every woman as his own mother or sister, no carnal appetite of any kind arises in his mind. This is because of the training he has given to his mind. There is not a single organ which remains uncontrolled by a man. Every part of one's body and bodily functions can be brought under control. The man who knows how to control his mind, senses and the multifarious mind-functions can work wonders and do anything and everything with the body and the senses.

Strong and proper suggestions can work miracles in this world. Even very serious kind of disease that defies medical men can be cured. And similarly, by powerful improper and impure suggestions one can create disease and kill oneself and others also. With a determined will-power Jesus looked at the water and turned it into wine. This is no miracle. Any man who

attains perfect mind-control can do such things easily. We read in the lives of some Saints that they were given the poison of a black cobra to drink and offering the cup of poison unto God they drank it as if it were nectar without any harmful consequences. No doubt all such incidents baffle the scientists and when they cannot find out and explain the true cause of such extraordinary happenings they evade the question at issue and regard it as incredible. We would like to narrate a recent incident in this connection. It was in the year 1930 A. D. that the writer was in *Coorg* (South India). One Coorg gentleman known to the author went on foot with his gun in broad day light to shoot fish in a tank. Before getting to the tank he had to make his way through a grassy area. As he was walking along, he scratched his leg by a thorn and there was light bleeding. But the man took this scratch to be a snake-bite and felt so much horrified that without proceeding further to the tank, he returned home and told his people that he had been bitten by a snake. Naturally there was a hue and cry and people went to the doctors and to the well-known *Mantravadi* (a person who removes the poison by *Mantras*–mystic syllables). All this while,

the man experienced neither pain, nor swelling nor any tendency to swoon. Unfortunately the famous Mantravadi to whom the people used to approach for help was out of station and the gentleman had no faith in the doctors. Getting news of the *Mantravadi's* absence from the station he said thus: "My end has come; that is why even the *Mantravadi* is not available." People tried to provide him with treatments of every kind and offered him much advice but the man had no faith in them and at last, at night he actually breathed his last. In the cases narrated previously we saw that even real poison did not kill, but in this case, mere fright of an imaginary cobra and its poison actually killed the man. How is one to account for this ? Ordinary men and the so-called scientists cannot explain these phenomena. They are beyond their grasp and understanding. What the modern psychiatrists treat neurosis and psychosis with is nothing but hypnoticism or the power of suggestion. This science is only in its initial or experimental stage at present.

What the behaviourists deal with is only the behaviour of a being. Their theory works thus: "If a dog is trained to take its food at a particular time and at a call-bell, its mouth will

always begin to water at the sound of the call-bell and it will become impatient for food." An ill-trained dog which is not accustomed to a call-bell for food will not feel or behave like that. That is to say that we can train our body, senses and the mind in a particular way and, after sometime, they begin to behave in that particular way. This is what is called habit and any habit can be retained or left off at one's sweet will. Man is not a slave of his mind and senses, much less of his habits. To say that whatever desire or thought arises in the mind is to meet the needs of the body, senses and mind itself is nothing but an erroneous, mischievous and ruinous idea. It is nothing but misleading to the ordinary people. By right discrimination, proper environment, and strong, powerful, good, and noble auto-suggestions, habits can be changed and changed with certainty. There must be right and earnest effort to ensure speedy success.

The mind has a tendency to imitate. If you make mouths at a monkey it will do the same at you. A child automatically imitates its parents or elders or those with whom it closely associates. It easily imbibes their habits, manners and gestures. Because of this tendency of the mind, one must be very careful regarding one's

environment and associations. If a child, youngman or grownup man of ordinary calibre is kept in bad environment, he will find himself ruined. He will imbibe all the bad qualities that he hears and sees. But there are some people who are brought up under strict discipline, are men of character and have control over their minds and senses to a very great extent. It is such people who can live anywhere even in bad environments without themselves suffering in any way. Such great men are few and far between. But ordinary people must take precautions to guard themselves against their environments.

The mind has three *Gunas*, viz., *Sattva*, *Rajas* and *Tamas*. The Gunas are the qualities and the substance of the Creative Power of God. There is not a single thing created without these Gunas. These Gunas prevail everywhere and in everything. It is these Gunas that cause differences between a being and a being. They prevail every mind, but all of them do not work equally. Any one of the Gunas predominates over the other two and the predominating Guna influences the mind. And according to this predominating Guna, the purity, mental power, ability and character, etc., of different people differ from one another. This predominating

Guna is mainly due to one's past *Karma-Phala* (fruits of past actions). All the good and bad, pain and pleasure, virtue and vice, etc., and all the pairs of opposites and inequality that we see among the different people of this world are due to their past good or bad actions. What one sows in the form of desires, thoughts and acts, that must one reap. Man has not been born suddenly and at once. He has not come out of nothing. If that had been the case, God would have been responsible for all inequalities that are seen in this universe. Then there would have been no need for a struggle for Freedom. The word "Freedom" would have had no meaning then and so also self-effort on one's part. God would have been responsible for everything. But we know for certain that we cannot live in this world without struggle and effort. And we also know that by right effort alone can we achieve our goal and that we must reap what we sow. This is not a mere hypothesis but a basic fact. By controlling the mind and getting access into its unconscious-plane (*Chitta* or mind-stuff) one can easily recall into memory all the past events, not only of this life but of past aeons of lives. Everyone can do this after gaining *Samadhi*-state. So, a man's sufferings

and enjoyments are the effects of his own past deeds. The same is true of the working of a particular Guna in him. If our present sufferings and enjoyments are the outcome of our past acts, the future joys or sufferings are also in our hands. By right desires, thoughts and acts or efforts we can attain peace and bliss and by misdirected and evil desires, thoughts and acts, we court misery and bondage. So, to suffer or to enjoy, to do or not to do is entirely in our own hands and God is not at all responsible for the inequalities that we see in this world.

When *Tamo-Guna* predominates in a person, the lower descent of consciousness takes place in him. Such a man gloats in errors and remains in utter darkness. In a Tamo-Guna mind, lust, anger, greed, hatred, pride, indolence, inertness, gluttony, etc., prevail. Such a man is much attached to the senses and their objects and can never understand the high ideals of life. Spiritual consciousness will be almost absent in him. The idea of *Dharma* (righteousness), God, religion, spirituality, chastity, truthfulness, etc., do not appeal to him. They are foreign to his mind. Such a man can easily perpetrate every kind of mean and wicked deed like deceit, robbery, adultery, murder, etc., without the least hesita-

tion or compunction. A Tamo-Guna man remains selfish and does not worry about his wife, children, country or religion. He will care only for his comforts and his mind always works on low, mean and mundane and sordid things without having any higher tastes and refinements.

When *Rajo-Guna* predominates in a man, he becomes very active. Rajo-Guna works on *Sattva-Guna* to suppress *Tamo-Guna* or it works on Tamo-Guna to suppress Sattva-Guna. When it works on Sattva-Guna it leads one to light and Freedom and when it works on Tamo-Guna it takes one to bondage. A Rajo-Guna man can never remain quiet. He must be doing something or the other. He is possessed of innumerable desires and thoughts. He likes pomp and show. Self-conceit, anger, arrogance, harshness, ostentation, attachment, etc., prevail in him. A Rajo-Guna man awakens to high ideals of life. He understands the value of *Dharma* (righteousness), the necessity of moral and ethical codes, the aim of social life, and his duty to his wife, children, kith and kin and to his country, etc. But as he has not gained purity and control of mind, and is actuated by selfish desires and motives, he can tell lies, swindle others, commit adultery, murder, robbery, etc., and for every such act he

suffers the pricks of conscience. A Rajo-Guna man also easily gets attached to the senses, sense-pleasures and to the evanescent things of the world.

When *Sattva-Guna* predominates in a man, he becomes serene and peaceful. There is light, power and purity in his mind. The mind remains calm and one-pointed. A Sattva-Guna man is kind and gentle to all living creatures. He is always truthful, chaste, God-loving, fearless, steadfast in knowledge, and his mind and senses remain under restraint, and he has deep insight and power of discrimination and dispassion to mundane things. A Sattva-Guna man is unselfish. Evil society and environments cannot lead him to any wrong line of action. He is strong-charactered and possesses an adamantine will-power. The natural tendency of a Sattva-Guna man is the love of solitude, Divine Contemplation, following the *Dharma* (righteousness) and sticking to high ideals of life.

All the good and bad, virtuous and vicious activities of the mind are due to the working of these Gunas. Creation means the up-setting of the balance of these three Gunas. When these Gunas remain in an equipoise, there is involution.

So, the universe cannot exist without the working of these Gunas; and the working of the Gunas connotes inequality. Good and bad tendencies must always be found in an ordinary mind. The generality of people perpetrate good and bad or virtuous and vicious acts because of the working of these Gunas and accordingly as an after-effect of these acts, they must enjoy and suffer, and there must come ups and downs in their lives. This is quite inevitable. But there is a state to transcend into and go beyond the thraldom of these Gunas. That state can be gained only after attaining *Nirvikalpa-Samadhi*.

Human beings can be safely divided into three main groups according to the *Guna* predominating in them. If we take young children it becomes easier to see clearly the working of these *Gunas*. Some children are very intelligent. Their mind and intellect are sharp and whatever they hear even once, they retain and do not easily forget. These children naturally behave properly and pick up good manners easily. And they always remain pure, calm and composed. They are not easily tempted by food, drink, etc., nor by evil habits. They always exercise self-control to a great extent. In such children *Sattva-Guna* predominates.

There are some other children who can be put into the second group. They are generally very restless, mischievous and difficult to manage. These children are quarrelsome and tease and bully others. In eating, drinking, etc., they are never content. They always ask for more and are not easily satisfied. They do not possess very sharp intellect nor the strong retentive power of children of the first kind. In order to make these children grasp a lesson, one has to repeat it several times. They pick it up but again forget it, in a day or two. These children require careful watching and handling otherwise they are prone to imbibe all kinds of evil habits. In such children *Rajo-Guna* predominates.

There are still other children who belong to the third group. They are generally dull and inert and not very active and cheerful. They put on a gloomy appearance and are always bullied by the children belonging to the second group. They do not have the power or intelligence to retaliate. They simply know how to suffer and to weep. These children easily cultivate dirty manners and evil habits. They are generally gluttons and their hunger cannot be easily satisfied. They also eat unwholesome food. In picking up things and in learning

lessons they are very backward. It is an adamantine task to teach such children. Even when a lesson is repeatedly taught to them, they do not pick it up. They also forget the things learnt very easily. This class of children do not make any headway in education and continue to be life-long idiots. Physically, however, they are strong and can do hard physical labour. In such children, *Tamo-Guna* predominates.

The working of the *Guna* can be changed and it is easy to do so, in a young child upto the age of five. It becomes more difficult to change it in a child between five and ten and still more difficult in a youth between the ages of ten and thirty. After the age of thirty it is almost impossible to alter the nature of a *Tamo-Guna* person. A *Rajo-Guna* man may, however be able to change it with hard work. The working of Tamo-Guna is first changed to Rajo-Guna and then of Rajo-Guna to Sattva-Guna. A Tamo-Guna child can be changed into Rajo-Guna and then to Sattva-Guna by proper food, medicine, discipline, *Pranayama*, *Yoga-Asanas*, good education and good association or company. If childhood is neglected because of poverty or carelessness of parents, the whole of life is generally ruined. And in later life, such a man

becomes a bug-bear and a nuisance to the community and to the nation.

To produce a perfect man we have to go far beyond childhood even. The very first consideration should be the cause of one's advent, i. e., why a being comes into existence ? Why does he take birth ? What makes him take birth in a good or bad family and evil or good environments ? These are very subtle things which baffle the little brain of an ordinary man. And hosts of scientists and ordinary psychologists fail to understand these subtle causes and to give suitable and apt answers to these querries. Only men of high intuition with clarified visions know these subtle causes. We have already stated that a man does not come into existence all of a sudden and out of nothing. He always comes with a store of past good and bad effects of work done in his past incarnations. If one's past good merits are more than the evil one's, he gets birth in a good and prosperous family and nation; on the other hand, if one has a store of more vices than virtues, he takes birth in a wicked and non-prosperous family, parents and nation. The next thing to be considered is the parents of the off-spring. The father and mother (the couple) must be healthy. They must lead a well-regula-

ted sexual-life. They should never be reckless in their sexual-enjoyments. The healthy couple should never unite in day-time, in a public place, after heavy meals, under intoxication, in anger, sorrow or by suppressing the call of nature, while fasting and after taking strong medicines. When a couple does not observe these rules and unite sexually in violation of these rules they always bring forth defective and immoral children. Then comes the time of pregnancy. During the time of pregnancy the woman (expectant mother) should never have any sexual-enjoyments. She should not read erotic novels or witness dramas and pictures with a sexual appeals. She must be kept in a happy and healthy state of body and mind. She must be provided with nutritious food and drinks, neat living place, etc. She should never be kept in misery and sorrow. If all these conditions are fulfilled and if after birth, a child is well taken care of and given all the facilities as already stated we can really produce healthy and progressive men and women. But how many parents are prepared to follow and fulfil these conditions ? How many Governments are prepared to take care of and protect the expectant mothers ? Yet, this is the only way to produce good human beings.

To produce perfect human beings, called supermen, is not at all easy. And it is not in the hands of parents or others to do so. Physicians, Scientists and Psychologists with all their learning and experience are unable to produce a single perfect being. The fact is that they cannot even mend themselves. They cannot control their own minds and senses and remain imperfect and slaves of their own minds and senses. That being the case, how can imperfect beings produce perfect men and women ? Life in this world is one of constant change and ups and downs, success and failure, etc. Everyone must experience these pairs of opposites. He who weeps today must laugh another day and vice versa. The reason is that there is not a single desire, thought and act that can be called absolutely good or bad. Every desire, thought and act is a queer mixture of good and bad effects. A desire, thought or act that brings more good and less evil is called a good desire, thought or act, the one that brings more evil and less good is called a bad desire, thought or act. It is the mixture of good and bad effects that causes ups and downs in life.

Both fate and effort play a prominent part in a man's life. These two forces are always at

work during one's life time. What we call fate is nothing but the cumulative effects of one's actions in past life, good or bad. As a result thereof, one enjoys and suffers in present life. If we carefully study our own life, we clearly see that often in spite of our best efforts and precautions we fail. Sometimes, misfortunes come to us over which we have not the least control. Sometimes we are successful without much efforts. Sometimes people become rich all of a sudden. Whatever they may do they get good response and prosper allround. At other times the same people face failures everywhere. We do many things knowingly and voluntarily in life and with much effort but some other things do happen to us without effort and even against our wishes. That shows that fate and effort both work in our lives. The past life's efforts appear as fate in this life. Thus, in part, our present life's sufferings and failures are the outcome of our past life's efforts. And by right effort now, we can always mend our future.

If fate is too strong and effort, weak, a man becomes a fatalist. When effort is very strong and it leads a man to success, he denies fate and extols effort. And when effort and fate are well-balanced, one gives equal weight to both and

recognizes the place of each in his life. Generally a *Tamo-Guna* man has a store of evil and wicked tendencies. He has to face more of failures, misfortunes and hardships in life. And in order to raise himself to the status of *Rajo-Guna* and then on to *Sattva-Guna* he must create in him the tendency for right desire, right thought and right effort which is indeed very difficult. Every time he helps himself or is helped by others, the old evil tendencies drag him down to miserable failure. Still, with infinite patience, proper care and suitable environments, he can improve a good deal in the long run. But unfortunately, as they must suffer for their past evil deeds, the proper facilities mentioned above are neither easily available nor obtainable.

In a *Rajo-Guna* man the good and bad effects of his past life remain in an equipoise. He suffers and enjoys, fails and succeeds in turn. He works hard to win success but sometimes fails, hopelessly. Such men cannot say definitely whether it is fate or effort that works predominantly in their lives. If proper care is taken and proper environments provided, such men can be risen to *Sattva-Guna* with hard labour and their lives can be mended to a great extent.

The people possessing *Sattva-Guna* are those who take birth with an excess of good past merits over demerits. Such people enjoy more of success and happiness and suffer less by failures and misery. They take birth in good and illustrious families of parents of nobility of character and are surrounded by excellent environments. They have a good heredity. In later life, even if these people do not get proper environment, they chalk out a path of their own by the mere force of their past merits and following it intuitively attain perfection in this very life. When these people get proper environment and come to know of the right path and receive right guidance they attain perfection all the sooner.

Thus it follows that for the consummation of life or the attainment of *Nirvikalpa-Samadhi* and through it, *Moksha* or Freedom, a man must have a good store-house of past merits. Such a man is naturally blessed with good heredity, proper environment and *Sattva-Guna* and he takes right path and makes right attempts and attains the highest Goal. The *Rajo-Guna* man has to work hard facing failures, pitfalls and dangers but if he has infinite patience and perseverance he can make good headway. Even

if he fails to reach the highest in this life, he can hope to become a good, progressive and prosperous man in the world and is enabled to accomplish and attain the high ideals of life in the next birth as an outcome of his present meritorious acts. Similarly, a *Tamo-Guna* man can by selecting the right, noble path and trying to follow it with infinite will, patience and perseverance and in spite of hardships and failures, attain summum bonum of life in the next birth or in the one succeeding it. Thus all those who desire peace, light, happiness and enlightenment and Wisdom must try to lead a pure life and observe the codes of ethics and morality. If not, they must degenerate and suffer hell-fire. No body can escape sufferings as a result of doing evil acts. On the contrary, good deeds open the gates of joys and success. In fact, our joys and sufferings are of our own making and we are fully responsible for them. All the same, we can eradicate and obliterate sufferings, if we so will and make genuine effort.

The mind has the capacity to preserve and arrange all experiences in the form of desires, thoughts and acts, etc. The force of a desire, thought and act may be mild, middling or intense. Whatever may it be, nothing is lost.

All impressions live in the mind-stuff (*Chitta*) in their subtle and causal states. The impression of a fresh and intense desire lives in the mind in its subtle form while those of mild and middling desires sink down to *Chitta* and remain there in their causal state. Besides, the mind arranges the impressions and knowledge of different objects, subjects, events, incidents, etc., in different pigeon-holes, as it were, in the *Chitta*.

For example, when we hear a word like "Man, Father or Mother, etc." the mind with the word-suggestion dives into the mind-stuff (*Chitta*) in search of the particular pigeon-hole where the past impressions created by these words are stored in their causal forms. When the mind finds out the place of storage and reacts, a connection is established between the mind at the brain-centre and *Chitta* (mind-stuff) and all past knowledge that may have been experienced and gathered is reflected in a series of successive thoughts, and, finally, the meaning of the words "Man, Father or Mother, etc." is reflected to the brain-centre. This process of obtaining knowledge is known as memory.

This preservation of knowledge of every event, incident, etc., by the mind is nothing short of a wonder. One may have a wide circle

of friends and relatives, one may have visited numerous cities and places of interest in the world, one may have studied many books on many subjects; all the knowledge of these multifarious objects is carefully preserved by the mind and kept well-arranged in different pigeon-holes, as it were, in the mind-stuff (*Chitta*). But this preservation of experiences is not done in any gross form as some, in ignorance, may proclaim. The *Kundalini-Shakti*, through Its infinite powers, preserves them in their causal states. On the other hand, if every desire and thought were to create a furrow in the brain-centre as some psychologists erroneously suggest, and if memory meant a reference to these furrows, where would there be space enough for the innumerable furrows that must be made in the small brain-centre ?

Millions of thoughts and innumerable acts beset us everyday. How can the brain-centre provide space for all these millions of desires and thoughts ? Then again, a single subject may have innumerable points concerning it. How many furrows shall we have to refer to in order to get the knowledge of the subject ? The brain is a gross thing while the thought-vibrations are very subtle. How can a subtle vibration produce a

furrow in a gross thing? Knowledge is not recorded by the mind as on gramophone plates, and memory is not like the needle that produces the recorded sounds from plates. The mind is something conscious or has a Conscious Being behind it. And by its infinite powers, it records whatever it hears, sees, etc., and preserves in the store-house called *(Chitta)* (mind-stuff). This *Chitta* does not get destroyed even by physical death. One's accumulated knowledge follows one's Self after death. This stored-up knowledge becomes the cause of one's future birth and its joys and sufferings. A *Yogi* can recall all the knowledge of his past lives if he wants to. And everyone of us can become a *Yogi* if he so wills. If knowledge were to live in the brain-centre in the form of furrows, this recalling of experiences of past lives would be impossible because the furrows get destroyed by death. Again, what pepole call inspiration is nothing but the regaining of this hidden past knowledge from the *Chitta*. Suppose a man is working very hard on a certain subject, it may be art, poetry or science, etc. He reads and collects knowledge. He arranges facts and figures, makes experiments but fails to attain the end, when death intervenes. In the next birth, that man with a little

hard work, gets an access to the past hidden knowledge in his *Chitta* and regains a fund of knowledge spontaneously to stand him in good stead. And such an outburst or display of knowledge is called inspiration. If we carefully study the lives of inspired men, we find that they were not very highly educated. They were not degree-holders in the modern sense. The fact is that they had studied their respective subjects in their past lives and found access to that vast knowledge in this life. When a man inherits, as it were, good past experiences he becomes a good man and an inspired man. On the other hand, if one is damned with evil experiences (evil *Samskaras*), one becomes a bad man, a wicked man. These hidden past *Samskaras* (past impressions of the mind) go, to a very great extent, to determine the character of a man.

The mind has a tendency to externalise through the senses. In the waking-state the senses constantly drag the mind to sense-objects. The eyes direct the attention of the mind to multifarious forms and colours. The ears drag it to innumerable sounds; the nose, to smells; the skin, to the various forms of touch and the tongue, to tastes. These senses and their objects cause innumerable desires and thoughts to arise in the

mind without rest or respite. These desires and thoughts make the mind impure and weak and cause restlessness in man. One can never satisfy all these desires and thoughts. In enjoying one desire and fulfilling one thought one actually makes room for hundreds of similar desires and thoughts to arise in one's mind. For, we have already explained that there is a tendency of the mind to repeat things again and again. One who thinks of satisfying all his desires and thoughts without restraint and thereby gaining peace and bliss, is like the fool who tries to extinguish fire by pouring kerosene oil or petrol over it. Enjoyment of the sense-pleasures freely, only increases one's desires and, consequently, miseries by leaps and bounds. Thus, one desiring peace and happiness must always exercise control over the senses which, in turn, makes it easier for one to control the mind as well. Without exercising control over all the senses, mind-control is impossible. And without that one can never dream of enjoying real peace and happiness.

The mind has a tendency to shirk from work and responsibility. The ordinary mind, the impure mind, the ill-trained mind always betrays a man. It always acts as one's enemy. On the other hand a well-trained and disciplined mind

acts as one's best guide and friend. Generally, the ordinary mind (undisciplined mind) is easy going and averse to sticking to any one work or to shoulder responsibility. It abhors discipline and continuity of anyone kind of work for long. It is enamoured of change and hates monotony in anything-even in food, drink, and the like. That is why men and women take to divorce after marriage. They hanker after change and become debauchees and fall a prey to carnality. An ordinary mind avoids self–discipline and self-control. It gets attached to the sense-pleasures easily and makes a man or woman restless and robs him or her of peace and happiness. In fact, an ordinary mind runs after a variety of new things and new sensations. It dislikes monotony. Rules and regulations are irksome to it. We know that it is mind alone which is the cause of pain, misery and bondage as well as of peace, freedom and bliss. A well-regulated and a well-disciplined mind leads one to peace while an ill-disciplined mind drags one to bondage and misery.

THERE CAN BE NO DESIRE AND THOUGHT WITHOUT A MENTAL IMAGE OF THE THOUGHT-OBJECT: Name and subtle form always go side by side. They are inseparable. The mind cannot conceive of a

thing without mentally projecting the subtle form of the thing thought of. Wherever there is thought and understanding, there is also its mental image. The mind projects this subtle image in the brain-centre.

The ordinary mind cannot live without an object to think of. It must do something or the other. It must be thinking or willing or planning or feeling or doubting and the like. So, a wise man desiring to attain Peace and Bliss must always stand at guard and direct it to right channels. If not, it will run after dirty things. As has already been said, the mind is a very subtle thing and it has no form nor colour of its own, but it takes the colour and form of the thought-object. That is why it is said that as we think, so we become. We are what our past desires, thoughts and acts have made us. And our future entirely depends upon our present good or bad desires, thoughts and acts. The entire world is nothing but a projection of our own mind and to dissolve it altogether also depends upon the mind. And this projection or dissolution depends upon the training given by us to our minds and senses. We are fully responsible for our bondage and misery or for Freedom and Bliss.

THE MIND CONCEIVES OF A THING IN TIME, SPACE AND CAUSATION : Without an idea of time and space, there is no understanding of anything in the mind. Even a desire and thought is in time and space and undergoes causation also. The appearance of a desire in the mind indicates time, its duration indicates space and its disappearance indicates causation. But this idea of time and space varies with the mind under different conditions and states. When in joy an hour passes away like a few minutes but when in misery, pain and sorrow the same one hour becomes a long day. Again, in waking-state, in dream, in swoon and in intoxication, etc., the ideas of time and space differ. In deep-sleep-state and in *Samadhi* the mind transcends the idea of time and space.

The mind has six-fold powers, viz., PERCEPTION, SENSATION, MEMORY, IMAGINATION, JUDGEMENT (DECISION) and VOLITION.

The mind has three states, i. e., ACTIVE, PASSIVE and NATURAL.

Some are of the opinion that the mind travels to the thought-object. This is nothing but an erroneous conception. The mind is a subtle thing and it cannot work by itself, i. e., without matter like the body and the senses. An ordinary

mind cannot travel to the place of the thought-object leaving the gross body behind. But a *Yogi*, one who has learnt to dissociate his subtle body or the astral body from the gross body can visit the place of the thought-object. This he does by the aid of supernatural powers but still the mind itself does not travel to the place of the thought-object. Wherever there is a thought, the mind projects the thought-form in the brain in a very subtle form. This immediate mental projection of the thought–form is misunderstood by many and they are led to think that the mind travels to the place of the thought-object within no time, even if the place be millions of miles away.

If the mind actually travels by itself to the place of thought–object, there should be no necessity for visiting different places. We should be able to see and understand every part of the world while sitting in our rooms. As an illustration, suppose one of our friends has gone on tour and is thousands of miles away from us. And suppose we have not heard anything from him for some time. But we do remember him all the same. Can we have knowledge and understanding of the place where he may be living and the condition of his present health, etc.? No. But

we can understend the friend all right, his appearance, dress, etc., as we saw him last. But there may be certain changes and he may be dressed in new suits. Can we see and determine these changes ? No. If the mind actually travels to the place of the thought-object, we must be able to see our friend in the present state at that place. But a *Yogi* can visit that place and see every detail and this he does with the help of his subtle body. But this is not a common phenomenon. An ordinary mind does not really travel to the place of the thought-object.

THE POWER OF THOUGHT-SUGGESTIONS : By proper and good suggestions we can help a man to a great extent. Similarly, we can destory a man by constant improper and wrong suggestions. For, the mind, intellect and ego-consciousness change with every desire and thought. When we give a good suggestion the mind of the subject lives in those good suggestions and these automatically produce good desires and thoughts and make him act properly. In the same way bad and improper suggestions induce in him bad desires and thoughts and make him act through wrong channels. By a well-regulated and concentrated desire and thought we can also help a man living thousands of miles away from

us and by evil desires and thoughts we can injure him also. For, thought is an infinite force which acts miraculously and travels quicker than even a radio-wave.

THERE ARE DIFFERENT STATES OF MIND, BETWEEN A PURE AND AN IMPURE MIND, AND THESE MAY BE CLASSIFIED ITO FIVE GROUPS:—

1: KSHIPTA:—In this state the powers of the mind remain dissipated. The mind is attached to multifarious objects and, thereby, remains scattered, restless, fickle and weak.

2. MUDHA:—This state of mind is a little better than the *Kshipta* state, and the mind keeps dull and forgets things easily.

3. VIKSIPTA:—This is the gathering mind. When a man tries to concentrate his mind, it tries to collect and compose itself by withdrawing from the sense-objects. It is sometimes steady but at others, restless.

4. EKAGRA:—This is the state when the mind gains a good deal of purity and one-pointedness, but yet, man has no perfect control over it.

5. NIRUDDHA:—In this state the mind becomes completely pure and perfect and remains definitely under one's control. As there is no limit to the potentialities of the human mind, one gains infinite powers in the *Niruddha*-state.

THE MIND HAS FOUR MAIN FACULTIES, VIZ., WILLING, FEELING, THINKING AND GATHERING (THE TENDENCY TO CONCENTRATE). All other faculties are subservient to these main ones. Though all of them belong to the mind, they are not equally developed in the majority of human beings. Instead, any one of the faculties predominates over the other three.

i. WILLING FACULTY : I *will* to exist. This faculty indicates effort. It is due to this faculty that desires, thoughts and acts, arise. It works in the physical heart-centre as a result of the "I" idea. If this "I" idea is absent in man, all desires, thoughts and acts automatically subside. It is with this "I" idea that all the propensities of the mind such as food-seeking propensity, sex propensity, fear propensity, parental propensity, curiosity propensity, gregarious propensity, assertive propensity, submissive propensity, etc., arise in the mind.

ii. FEELING FACULTY :–We feel pain, pleasure, love and hatred. We feel greed, compassion, respect or disrespect, we feel despair or regret. These emotions and many others come under the sway of the feeling faculty of the mind. One can only feel these emotions but cannot explain them. This faculty gives expression to the various

emotions in diverse ways in the form of bodily changes including that of the colouring of the face or otherwise and in deep sighs, the shedding of tears, etc. This faculty also works in the physical heart-centre. When any of the emotions like love, lust, hatred, sorrow, etc., work, we feel our heart being squeezed, as it were.

iii. THINKING FACULTY:– The thinking faculty is the fountain of knowledge. When we desire to know something of any subject, object, event, place, etc., we think. This faculty helps us to discriminate, distinguish, decide and understand one man from another, one thing from another, good from bad, pain from pleasure, etc. This faculty of the mind works in the brain-centre. It is by the aid of this faculty that we interpret and understand the various emotions, and again, it is by the help of this faculty that the mind directs the will-power or motor-energy to do or not to do an act according to the decision arrived at.

iv. GATHERING FACULTY :—In joy or suffering, in pain or pleasure, etc., there is an automatic concentration of mind. As a matter of fact. there can be no experience either of enjoyment or suffering without the concentration of the mind. When we are deeply absorbed in study,

our mind is concentrated. This concentration of the mind is of two kinds: *Automatic* and *At Will.* In all sense-enjoyments the mind gets concentrated automatically. In deep study, etc., the mind gets concentrated by effort. To gain concentration of the latter kind one has to train the mind. Automatic concentration of the mind is a natural development in all beings, men, animals and insects. Concentration at will is of the higher kind and is not developed even in all men. In lower life it is out of the question.

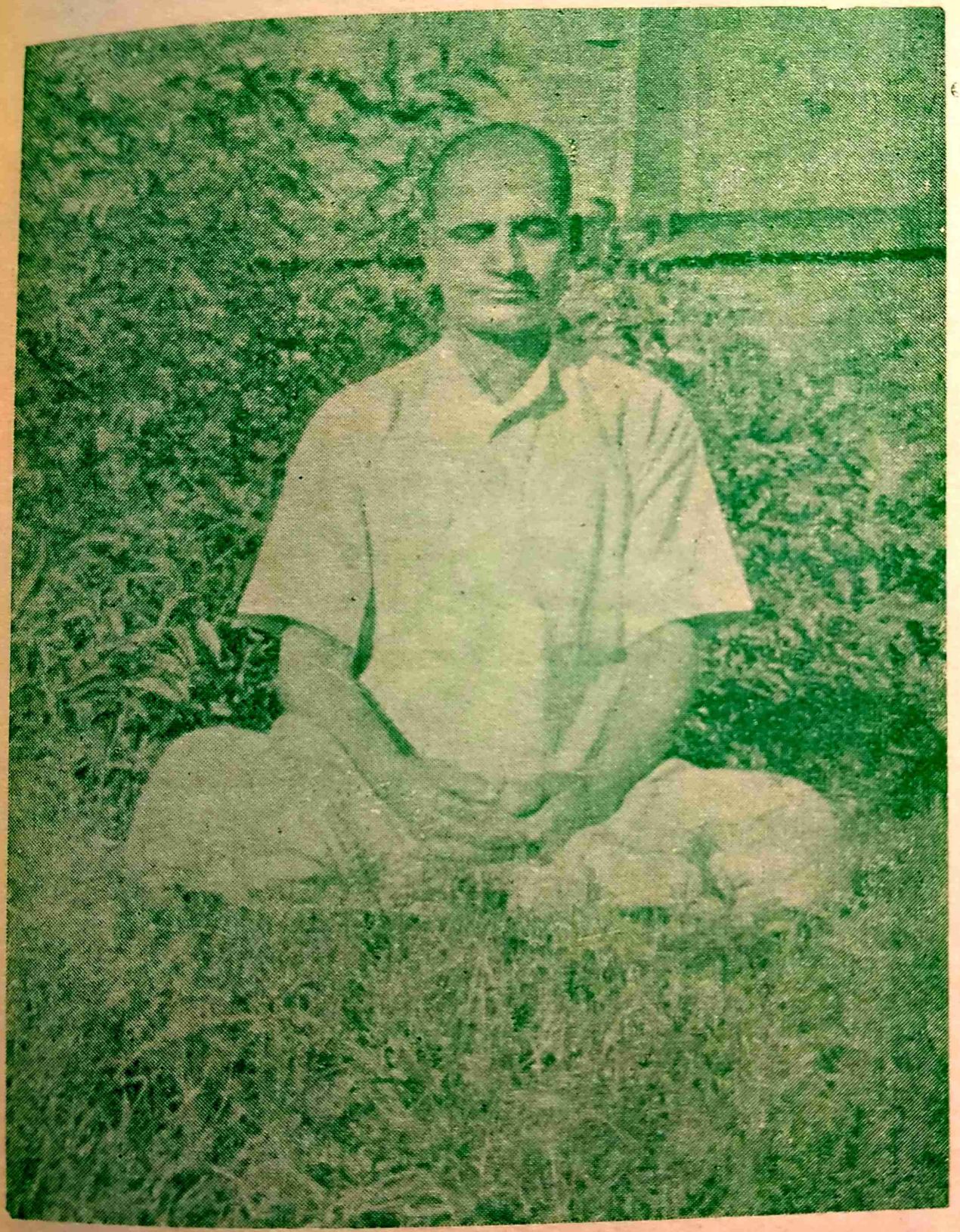
Any man or woman can make use of the above mentioned faculties (or any one of the predominating faculties) to attain perfection by practising mind-control. And according to the nature of the predominating faculty of one's mind, the Scriptures have prescribed four paths, viz., *Karma-Yoga, Bhakti-Yoga, Jnana-Yoga* and *Raja-Yoga* to attain salvation. *Karma-Yoga* is for the active, energetic men; *Bhakti-Yoga,* for the devotional; *Jnana-Yoga,* for those with a rational or philosophic turn of mind while *Raja-Yoga* is for the meditative. (For a detailed study of these four *Yogas* please refer to the author's book: THE IDEAL LIFE AND MOKSHA.")

3

MIND-POWERS

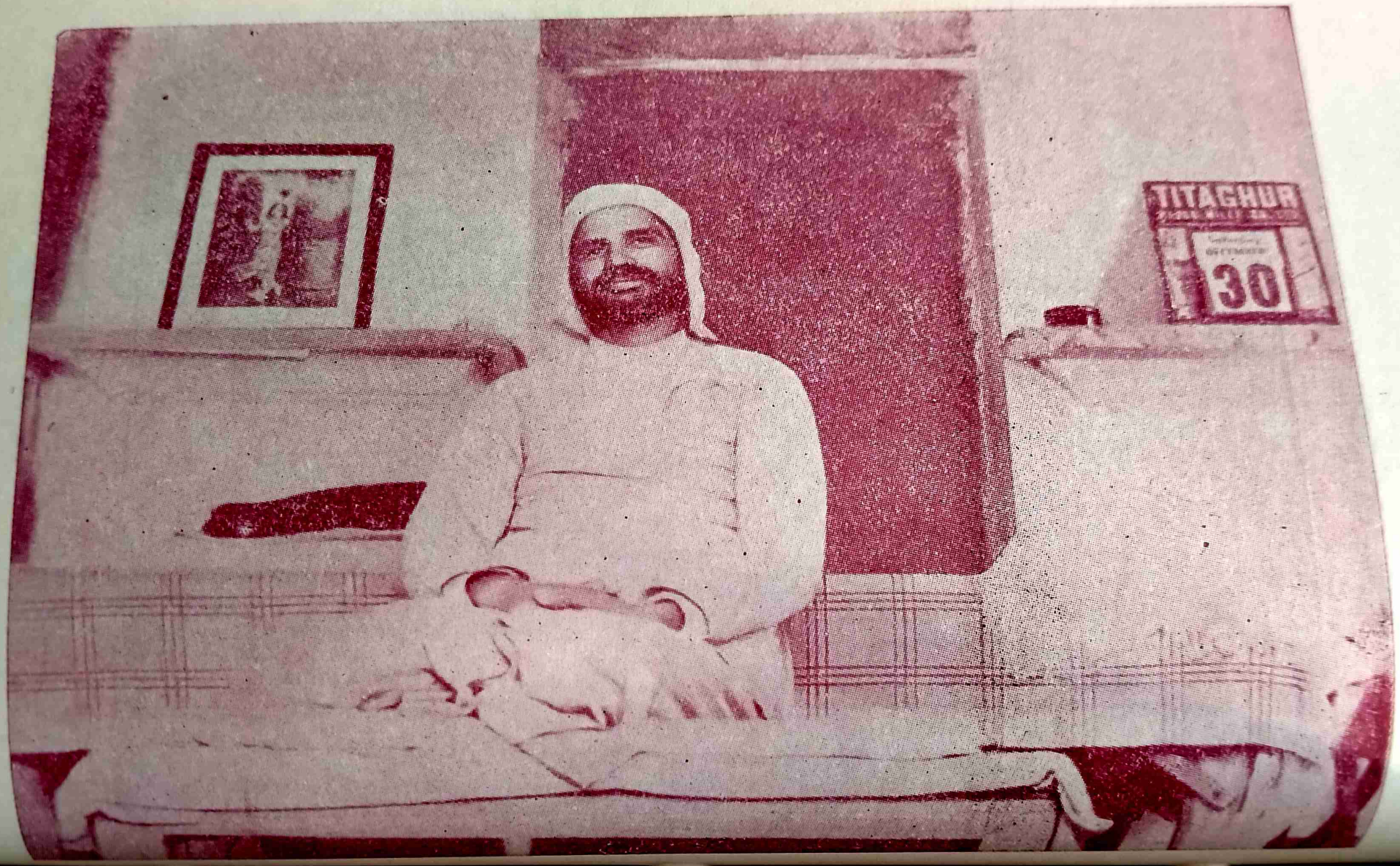
It is the power of God (*Brahman*) that evolves as mind (Cosmic-mind and individual mind) and matter (as the five elements-*Akasa* (ether), air, fire, water and earth). Out of these five elements come forth all forms. There is a very close connection between the macrocosm and the microcosm. In the human body the crown of head (*Sahasrara*) represents the seat of *Brahman* (God) and Its *Shakti* (Power). Thus the starting point of the Creation of the microcosm is the head-centre (Sahasrara). From this centre, Brahman and Its Shakti divide and descend. The descending Shakti first evolves mind in the brain-centre. The region of the throat, represents Akasa; that of the heart, air; that of the navel, fire; that of the testacles, water and the region of the anus represents earth. This Shakti (Creative Power) becomes grosser and grosser as It descends and leaves Its powers in different centres till It reaches the lowest centre (earth) and becomes very gross. Still, this gross force is much subtler than the subtlest form of matter

The Author



IN DEEP MEDITATION

The Author : in his own Mood



and, as such, It is invisible to naked eyes or through man-made instruments, however fine. And these are the six centres which the Yogis call the Chakras. Reaching the lowest centre, the Shakti remains there in Its dynamic form and works the body and the mind. Though the dynamic-centre is Muladhara-Chakra, (the meeting place of the anus and the urethra canal) Its static-centre is always the Sahasrara (the crown of head).

This Creative Power or Shakti of God is called by various names, viz., Prakriti, Kundalini Shakti, Chitta Rupini, the Central Bodily Power, the Primal Power, etc. This Shakti (Power or Force) is the cause of nerve-currents. Its dynamo is the Muladhara-Chakra in an ordinary man. The seat of the dynamo, however, changes with the rising of the Shakti to higher centres. Medical science has detected the existence and the importance of the nerve-currents. But it has not yet found out the dynamo of the nerve-currents. Medical science takes the brain-centre and the cerebro spinal coloumn as the dynamo of the nerve-currents. This is an erroneous idea. These two centres are the storage-places of the nerve-currents but not the dynamo. Experience clearly shows that the dynamo of the nerve-

currents is the Muladhara-Chakra. For, when the Kundalini Shakti enters the Sushumna Nadi (through the spinal coloumn) and ascends to Sahasrara in the state of Nirvikalpa Samadhi, breathing automatically stops without the least effort on one's part. One lives without breathing so long as the Samadhi lasts. The reason is that the vibrations of nerve-currents in the lungs and the heart make them work and sustain breathing and blood circulation. As we send electric-currents generated by a dynamo through wires so do the nerve-currents generated by the Kundalini Shakti work through the nerves. And when the Kundalini Shakti leaves the dynamo (Muladhara-Chakra) and makes Its ascent to higher Chakras, the nerves are cut off from the nerve-currents and thus breathing and heart-beats come to a complete stop. This is what Yogis aim at through the practice of Pranayama. By the aid of regulated breath (Pranayama) a Yogi tries to get an access to the working of the Kundalini Shakti and only when he succeeds in raising It to Sahasrara, he becomes perfect in Pranayama and in Yoga, and not otherwise. For, so long as the Kundalini Shakti works at the Muladhara-Chakra, nerve-currents will continue to circulate and when they work in

the heart and the lungs, one cannot control breath or live without breathing even for a few minutes.

The Kundalini Shakti Itself is Chitta (mind-stuff). The Shakti by Its infinite powers retains the impressions of innumerable desires, thoughts and acts, etc., in their causal form. Again, it is this Shakti that supplies the impressions (memory) to the mind, when the latter calls for them. This supply of impressions to and from the mind by the Shakti is manipulated through the Saraswati Nadi (nerve). (For full details of this Nadi, Kundalini Shakti and thought-functions, please refer to the author's books on : "THE PRIMAL POWER IN MAN OR THE KUNDALINI SHAKTI" and "THE MYSTERIES OF MAN, MIND AND MIND-FUNCTIONS".) Message run, so to say, between the mind and the Chitta through the Saraswati Nadi. Memory does not live in the brain-centre, nor do desires and thoughts create any furrows therein. Had this been the case, what would happen to some insects and worms which have no brain-centre. But these insects and worms do understand things connected with their food, understand danger to their lives, understand their opposite sex and propagate. Without memory the performance of all these

acts and their understanding would be impossible. In fact, there is no life and no mind without memory. Thus, memory or Chitta is not in the brain-centre; it must be some-where else. And the centre of mind-stuff (Chitta) in an ordinary man is the Muladhara-Chakra. Besides, experience clearly proves that when the Kundalini Shakti ascends fully through the Sushumna-Nadi and reaches the head-centre there ensues Samadhi. In the state of Samadhi, not even traces of desires and thoughts are to be found. And when no desires and thoughts arise in the mind and it is without impressions of any kind, it automatically merges in the Self. So long as the Kundalini Shakti remains merged in the Supreme Being in the Sahasrara, one has no idea of the body and the environments. When the Kundalini Shakti descends to Ajna-Chakra (in the region of the brain), the mind and memory come into existence once again and one perceives the body idea and understands the environment also. If Kundalini Shakti were not the Chitta, it would be impossible to account for these experiences.

Again, Kundalini Shakti is the cause of fickle-mindedness, dreams as also of inspiration. The automatic thought-currents caused by the ascend-

ing Kundalini-currents through the Saraswati Nadi cause fickle-mindedness, dreams and inspiration also. We can easily observe this fact and understand it, if we watch our mind after taking a heat-producing food or drink. Its effect is restlessness. Mind becomes unruly. Innumerable desires and thoughts arise and we find it impossible to control them. And if we go to sleep dreams haunt us and we are deprived of sound sleep. This is because of the up-going strong Kundalini-currents. These currents keep the mind active, and besides, they carry from the Chitta very subtle past impressions (automatic thought-currents) which, on reaching the brain-centre, make the mind project the scene or scenes according to the nature of these subtle impressions; for, name and subtle form always go side by side. And this projection in sleep of the subtle form by the mind, according to the nature of the automatic thought-currents is called a dream. So, our dreams are of the nature of the impressions that the automatic thought-currents carry. When these automatic thought-currents carry good impressions from the mind-stuff we have pleasant dreams. On the contrary, if they carry bad and vicious impressions we have painful and horrible dreams. Likewise, in inspiration

these automatic thought-currents carry certain good, noble and very useful suggestions to the brain-centre. And an inspired man gives utterances to those ideas as they arise in the mind almost involuntarily. Such an utterance is called inspiration. The fact is this. A man works hard during his life-time on a certain subject or subjects. He reads books and collects facts and figures and keep them well-arranged for use. Then intervenes death. When the physical body dies, the mind, the subtle body and the mind-stuff do not die. All the good and bad impressions in the mind-stuff follow the Self in their causal state to the next birth which they also determine with its joys and sufferings. And a man who has good impressions and vast knowledge has an easy access to them in the new life. And when these impressions are carried to the brain-centre by the automatic thought-currents of the Kundalini Shakti, the man feels inspired. If Kundalini Shakti were not the Chitta and if memory were to live in the brain-centre, it would not be possible to explain inspiration. For, inspiration does not mean gaining of vast knowledge from outside. It realy consists in collecting and making use of the hidden knowledge that is already in the

mind-stuff. Further, there are many instances where people have a clear knowledge of their past life. Their past experiences have been tested and found correct. People who practise Pranayama and mind-control and Yogis who have found out the secrets of the Kundalini Shakti can easily recall not only all the past events of previous life but also those of many previous lives. In some other cases, after a prolonged illness or somehow the up-going Kundalini-currents happen to come in contact with the events of one's past life and all of a sudden one forgets one's present environments, kith and kin, etc. All these instances go to prove that memory does not live in the brain-centre; that it is not lost with death and that the Kundalini Shakti Itself is Chitta (mind-stuff) which retains the vast knowledge of the mind and sense-experiences in their causal forms.

There is a very close connection between the Kundalini Shakti, mind and sexual acts. Control of carnal acts is absolutely necessary for controlling the mind and for finding out the secrets of the Kundalini Shakti as also for making It ascend to higher centres. To gain purity and one-pointedness of the mind one must observe Brahmacharya (celibacy). Similarly, to make

the will-power strong, to make the intellect sharp and to gain power of memory, celibacy is the one thing required to begin with. This fact can be easily experienced by everyone. Married people and those unmarried who commit adultery sholud abstain from carnal acts for some days to see how they feel, i. e., how their will-power, intellect and memory begin to act. For a higher life and for gaining perfect control over the mind, absolute celibacy is nothing short of a necessity.

In these days there seems to be lot of misunderstanding regarding this most vital subject "Brahmacharya". Some biologists, and medical men are of the opinion that observing Brahmacharya has no meaning. It is only an old dogma invented by pious religious minded men but not based on scientific researches. They further hold that semen consists of fluids secreted by different glands like prostate, vesicles, cowpers glands and testacles and it can never be retained. It is to be sent out as waste matter like urine and faeces. Sexual-enjoyments are natural functions and one does not waste anything by carnal acts. For, semen in men and milk in women and cows, etc., is produced by certain glands in the bodies. There are various sorts of glands in our bodies which produce various kinds of secretions for

various purposes. The glands are made of special kinds of cells to produce different kinds of fluids. The working of any gland is regulated by the brain for the good of the body as a whole and by the waste of such fluids the body's health does not suffer. Further they bring the theory of vasectomy to discard the theory of Brahmacharya. They say thus: "The main part of semen passes from the testacles outwards through the two tubes called *vasa deferentia* or ducts. In men who want no more children these tubes are severed (cut) and the mouths tied by a surgical operation called vasectomy mainly performed for birth control. According to the teaching of Brahmacharya, every man so operated upon should become a Brahmachari and attain extraordinary health, strength and "mental powers" for he no more loses the main part of his semen. But no such change occurs in such men and their health remains as it was. This also proves that the teaching of Brahmacharya is wrong and just a blind faith of ignorant people. As it is not possible for the body to store the semen (just as it is not possible for a woman to store a large amount of milk in her body), when the outlet of the semen is closed, the testacles stop producing semen (the breasts of a womam stop producing

milk when the child is not allowed to suck it). Such stoppage of milk in women and semen in men has no considerable effect on their health." ("AN INTRODUCTION TO NEW PSYCHIATRY" Page No: 115, By Professor M.S. Rao.)

To prove the greatness and necessity of Brahmacharya and to remove the ignorance of people we shall deal with the subject here little more elaborately.

From the word "Brahmachari" we get the word "Brahmacharya". Brahmachari is one, who leads a life of strict discipline and study and who practices self-control keeping in aim always the Highest Truth. And the Dharma (the rules of conduct and daily duties and the observances) that is to be strictly followed by a Brahmachari (celibate) is called Brahmacharya (celibacy). Under the Dharma of Brahmacharya, all the observances of the rules of Yama and Niyama come. Yama is Truthfulness, non-killing, celibacy (Brahmacharya), non-stealing and non-receiving of gifts. Niyama is cleanliness, contentment, austerity, study and self-surrender to God. To reach the Truth, one must be fully established in the moral codes of Yama and Niyama. Without strictly observing the rules of Yama and Niyama no one can make headway

spiritually. To reach the Truth and to attain the ultimate Goal one must be a perfect master of all the senses and mind. Without this all-round perfection, no one can reach the Goal or gain the Wisdom.

In a very restricted sense, what the people mean by Brahmacharya is the control of sexual instincts, desires, thoughts and acts. Even taking the meaning of the word "Brahmacharya" in its restricted sense, it leads to the understanding of the dire necessity of exercising strict control over the entire sexual functions. In sexual – enjoyment, the mind, brain, body, genitals, nerve-energy, different sexual glands, *'Ojas Shakti'* and Kundalini Shakti are involved. So, Brahmacharya does not mean control of semen only. But it implies full control over the mind, body, genitals, nerve-energy, sexual glands and Kundalini Shakti, etc. Without knowing this fact some ascribe the meaning of semen control to Brahmacharya. Such versions are meaningless. The theory of vasectomy brought forward to disprove and discard the practice of Brahmacharya also shows the sheer lack of deep insight into the subject.

A Brahmachari (celibate) has to observe Brahmacharya (celibacy) in thought, word and

deed. To have control over the desires, thoughts, words and deeds one must have perfect control over the mind and mind-functions. It is the mind that works the body and all the senses. Until and unless, the mind gets attached and works the senses, the senses themselves cannot function. For, the senses are the only instruments of the mind. A healthy body makes a healthy mind and vice versa. Mind, body and senses are inter-connected and inter-related. For the good health of the body and mind the different glands of the body must be healthy and function in a normal way. There are some glands in the body whose secretion of fluids are necessary for the growth of the body, brain and mind from the very birth. If there is any defect in these glands and if there is no proper secretion of fluids by these glands, the person gets disease, and there takes place premature decay and death. Unlike these glands, the sexual glands come into action only after maturity, and, again, these glands stop their work in advanced age. A chaste boy or girl easily controls sex-energy up to marriageable age and in the vast majority of boys aud girls sex-energy is being controlled up to the age af thirteen or fourteen in hot climates and up to the age of

sixteen or eighteen in cold climates. The sexual restraint by everp boy and girl up to a long period of fifteen or sixteen years, clearly shows that the sex-energy can also be controlled fully for the whole life if one desires so. Besides this, the theory of vasectomy also proves that when the *vasa deferentia* or ducts are cut and their mouths tied, the outlet of semen is closed and the testacles stop producing semen. By this stoppage of semen there is no damage to health. This clearly shows that a man can live without the function of these glands (seminal glands) and instead of taking surgical aid one can also control the whole sexual function knowingly by the aid of one's mind and will-power. This is what Brahmacharya consciously aims at.

Some say that sexual-enjoyment is a natural function and semen is a waste product like urine and faeces. We have seen in the previous para that boys and girls can easily live a healthy life up to the age of puberty and afterwards also without sexual-enjoyments. But a person cannot live even for a single day without passing urine and faeces. If one fails to attend the call of nature in time there will be some sort of disorder in the system immediately. When such is the case, how can we make sexual function as

a natural function like passing of urine and faeces ? Again, an ordinary man passes urine about a dozen times in the course of a day. But if a man were to enjoy sexually half a dozen times daily what will become of that man ? What about his mental and physical health then ? He will be ruined ere long. When such is the fact how can we say that semen is a waste product like urine and it should be thrown out ?

A subtle desire is the cause of a thought. When a desire develops it becomes a thought. Ego is the cause of a desire. Keeping the ego at the back one desires. The starting point of a carnal act is the ego and the desire. The mind catches the thought in the brain-centre and the intellect decides what to do and what not to do. As per the decision of the intellect the will-power (determined volition) comes into action. As for the nature of the desire the mind gets connected with the sexual centre. The Kundalini Shakti gets heated and rushes to the genitals and there ensues sense-irritation. With this irritation the sexual glands come into action and begin secreting their fluids. Now the sexual desire becomes stronger and stronger and the secretion of fluids by different glands fill up the different storage places and they begin to come out. By

this time the whole mind, intellect, and will get merged in this one single act (sexual-enjoyment). One is fully overpowered by this one act, the whole body gets involved in this pleasure and when the sexual act is continued one becomes blind, gets over-powered by lust and the nerve-energy along with 'Ojas Shakti' (great mental power) rushes downwards towards the genitals and goes out. When these energies go out, a small part of the Kundalini Shakti and semen (the outcome of different fluids of sexual glands) also go out in an adult man. But in woman there is no secretion of semen and she gets the sexual pleasure with the passing away of nerve-energy, *'Ojas Shakti'* and part of Kundalini Shakti. In young boys who become a prey to masturbation before maturity do not get discharge of semen. But they have sexual–enjoyments as women have (orgasm). When the whole body, mind, intellect, will, ego, nerve-energy, *'Ojas-Shakti'*, Kundalini Shakti and the different sexual glands are involved in a single sexual act how can we ascribe the meaning of Brahmacharya to semen alone ? On the other hand, Brahmacharya (celibacy) connotes control over the entire sexual process described above. When such is the heavy loss incurred by every sexual act, how can

we minimise the value of Brahmacharya and discard Brahmacharya as useless and call sexual function a natural function like passing of urine or faeces ? Any intelligent man or woman reflecting a little can easily understand the greatness and the absolute necessity of observing Brahmacharya for a higher life and for higher attainments.

A man undergoing surgical operation called vasectomy does not abstain from sexual-enjoyments. His semen secreted by the testacles is held up by force without any outlet. Thereby the man does not observe Brahmacharya. The man undergoing the above said operation does not check the waste of nerve-energy (orgasm), Kundalini Shakti and the wastage of other fluids involved in sexual acts. How can we call him a Brahmachari ? How can we compare him with a Brahmachari ? How can we expect extraordinary mental developments from such a man ? What is the difference between a man undergoing this surgical operation and a married man who does not undergo this operation, when both have sexual-enjoyments ? So, this charge and this example brought forward to disprove the efficacy and necessity of Brahmacharya is absurd and nothing but a great error.

There is no religion but is based on strict observance of the rules of Yama and Niyama. The great edifices of all religions rest upon the firm foundations of *Yama* and *Niyama*. Then, again, Brahmacharya stands out as the first and foremost necessity for spiritual growth. Without Brahmacharya not an inch of progress can be made towards God-realization or attainment of Samadhi. The man or woman who is able to establish himself or herself in perfect Brahmacharya (Brahmacharya in thought, word and deed) automatically finishes three-fourth of his Sadhana (spiritual practice). For such a man or woman God-realization or Samadhi is so simple and easy. Life long experiments have proved this statement to be founded on truth. Boys and girls who observe strict Brahmacharya get response more easily in spiritual practices than married men and women. When the same boys and girls get married after certain spiritual attainments and carry sexual functions they lose everything of what they had gained. In spiritual growth Brahmacharya plays the most important part. It is the *alpha* of spiritual life and its loss leads to spiritual fall. An immoral man or woman can amass wealth, win worldly name and fame, become a speculative philosopher and

turn a great writer, a lawyer, scientist, etc., but he or she can never dream of gaining Samadhi, spiritual Wisdom and Bliss. Samadhi can be attained only by a strict Brahmachari (celibate). Nay ! success in any sphere of life lies in Brahmacharya. Wherever there is greatness, wherever there is great display of intellect, there the man or woman, knowingly or unknowingly has been observing Brahmacharya to a great extent. In fact, there is no Brahma-Jnana (Knowledge of the Supreme Self or Brahman) without mind-control. There is no mind-control without observing strict Brahmacharya. To attain perfect control over the mind, one has to exercise control over all the five senses. It is the senses that drag the mind out constantly and thus make it impure, this impurity makes the mind weak and its powers get dissipated. Sex-energy is the greatest power of the body and mind. To gain the subtleness, one-pointedness and purity of the mind, conservation of sex-energy and its conversion into *'Ojas Shakti'* (great mental power) is absolutely necessary. Lust is one of the greatest impurities of the mind. So long as a being gives himself to lust, he can never have high ideals of life.

There is a great mental power called "*Ojas Shakti*". The more a man or woman possesses this Shakti the more he or she shines well all round. They are really great men, the great reformers, the true heroes and heroines. Every sexual desire, thought and act when checked and controlled easily gets converted into this great mental power–*Ojas Shakti* and by every mental and bodily activity one loses little less or more of this energy and by every sexual-enjoyment one loses a large amount of this energy. There is a process, an exercise, by which even secreted semen can be dried up and sexual function completely checked and controlled. By regular and systematic Pranayama practices also secreted semen can be dried up and the whole of the sex-energy converted into *Ojas Shakti*. There is still another process by which an advanced Yogi converts sex-energy into *Ojas Shakti* before it (sex-energy) takes the gross form. All these subtle and higher truths lie hidden behind the terminology "Brahmacharya".

Kundalini Shakti residing in the Muladhara Chakra is the cause of sexual pleasure and when a small portion of this power runs to the tip of the genitals in males and to the region of the clitoris in women, one gets sexual desire, irrita-

tion of the genitals, and the male genitals gets erect and when this irritatian takes place, the different sexual glands secrete their fluids. And, when the Kundalini Shakti rises up fully and occupies the fifth centre (Visuddha Chakra) and works from that Chakra, one can never carry on any sexual function. Such a man's genitals shrinks and the sexual glands do not secrete fluids. Here lies the secret of Brahmacharya and this proves the active part taken by the Kundalini Shakti in carnal acts. In every sexual-enjoyment a part of Kundalini Shakti and a large amount of generated nerve-energy goes out from the brain-centre (the storage place) and from all the different parts of the body along with semen and Ojas Shakti. And that is how the whole body gets squeezed out, as it were, with every sexual-enjoyment (orgasm).

This enormous waste of various kinds of energies is the cause of one's getting exhausted after every sexual-enjoyment. When this act takes place in a man or woman everyday, the man or woman loses mental and bodily power. Young people who take rich diet can go on with these low pleasures daily for some time but if aged people and those who take poor diet are to do the same, they have to suffer from a variety

of diseases like neurosis, psychosis, nervous debility, etc.

A Yogi knowing the secrets of the Kundalini Shakti observes Brahmacharya and tries to control this great hidden power. Excess of nerve-energy or deficiency thereof in any part of the body connotes disease in that particular part. A Yogi who knows the secrets of Pranayama and of the Kundalini Shakti can make the dynamo to work in a normal, subnormal or abnormal way, according to necessity and to circulate nerve-energy equally to the different parts of the body. Thus he can produce fresh energy in the body and mind at will. By circulating this energy equally to every part of the body one can cure diseases of many kinds—neurosis, phychosis or chronic—which defy even medical men. This is no exaggaration but a fact which we write after thorough experiments and which every one can test for oneself if he or she be prepared to undergo strict discipline and hard labour. The mental and physical health of a person entirely depends upon the normal working of the Kundalini Shakti and its circulation of nerve-energy. When this Shakti works in a normal way, a person enjoys perfect mental and physical health and when it works in an abnormal or subnormal way

one suffers from ill-health. There is a very close connection between the mind, Kundalini Shakti and sexual-energy (sexual-enjoyment). To control mind and Kundalini Shakti there must be perfect Brahmacharya. When a man controls Kundalini Shakti he automatically controls sex-energy. A debauchee or one who takes pleasure in sexual-enjoyments can never exercise full control over the mind and Kundalini Shakti. To attain Samadhi one must raise up the Kundalini Shakti to the head centre called Sahasrara. And to raise up the Kundalini Shakti there must be perfect Brahmacharya.

The static centre of the Kundalini Shakti is the crown of head known as Sahasrara and its dynamic centre is the Muladhara Chakra. In-between these two centres, there are five more centres. These different centres possess different kinds of subtle cosmic energies. These subtle energies are the hidden powers of the mind. The Kundalini Shakti changes centres and it works only one centre at a time; and that particular centre becomes active which the Shakti occupies and works. As per the ascent and descent of the Kundalini Shakti the dynamo of the nerve-currents changes. The Shakti occupying a particular centre and by working on those avail-

able subtle energies produces effects in the form of good or bad desires, thoughts and acts. In an ordinary person the Kundalini Shakti works in the lowest centres and as these centres possess evil energies one suffers from evil desires, and they in turn lead one through wrong channels. So long as the Kundalini Shakti works from the lowest three centres, the great hankering and attachment for food, sleep and sex predominates in the career of a person. And for such a man, higher kinds of life, Brahmacharya, etc., will not appeal. On the contrary, he likes to indulge in low and vulgar sense-pleasures. In the majority of men and women the Shakti works from the lowest centres and hence the world is involved in these low sense-pleasures (food, sleep and sex).

Kundalini Shakti moves in two directions,viz., downward and upward. It takes the easy downward course in the form of sexual-enjoyments. And when one practices Yoga and observes Brahmacharya, it takes the upward course. To raise up the Kundalini Shakti fully and then to take it up to Sahasrara there must be threefold purity, i.e., purity of the body, mind and Nadis (nerves). To gain this threefold purity there is absolute necessity of observing Brahmacharya. For, lust is the greatest and the most powerful

enjoyment in an adult and it is the greatest impurity of the body and mind. When a man or woman without attaining the threefold purity attempts to raise up the Kundalini Shakti, there will be partial rising of the Shakti. With the partial rising of the Kundalini Shakti a person becomes intelligent, and some get inspired and make some land marks in art, poetry, literature, science, etc. With the partial rising of the Kundalini Shakti there will be abnormal heat in the system and the upgoing Kundalini Shakti's currents heat the brain and keep the mind wide awake. As a result of this heat many suffer from insomnia and if this heat prolongs some go insane also. The partially risen Shakti after reaching the brain-centre comes down again to the lowest centre, and when it comes down one gets abnormal sexual cravings and many become an easy prey to lust. Deep study, great sorrow, worry, anxiety, Jap, Tap (meditation), singing, dancing, etc., bring partial rising of the Kundalini Shakti. When one takes up the spiritual practices right earnestly, and intensifies the work and observes strict Brahmacharya, the Kundalini Shakti rises up fully and such a man attains Samadhi.

By leading a strict life of Brahmacharya one can retain good mental and physical health and gain longivity of life also. A true Brahmachari can easily do sixteen hours of mental work daily even with a simple diet. He can carry on eight to ten hours of mental work at a stretch. Real Brahmacharya has tremendous powers. When such is the thing how can we minimise the value of Brahmacharya.

ORGASM: With every sexual-enjoyment a man or woman loses a large quantity of nerve-energy, Ojas Shakti and a part of Kundalini Shakti. This passing of the different kinds of energies from the brain and from the different parts of the body along the male and female genitals during the time of sexual–intercourse is the cause of actual sexual pleasures in man and woman. Young boys and girls who succumb to masturbation at an early age of eight or nine get this discharge (orgasm) and in boys there is no secretion of semen before puberty as the sexual glands are not developed in them. So, the actual sexual pleasure is due to orgasm (nerve-energy, Kundalini Shakti and Ojas Shakti going out). In an adult the secretion of semen takes place owing to the irritation of the genitals, the heat of the Kundalini Shakti, the friction caused by

the carnal acts, and, when orgasm takes place the genitals sends out semen, nerve-energy, Ojas Shakti (mental energy) and a part of Kundalini Shakti. When a man or woman enjoys sexually often and in excess there will be great loss of these energies and thereby one suffers from nervous debility and so many other diseases Besides this, excess sexual-enjoyments bring disorder and leakage in the dynamo or the working centre of the Kundalini Shakti. When this disorder takes place, a portion of the generated nerve-energy goes out easily through the passage of the genitals and the anus and the body and mind-functions do not get proper supply of nerve-currents and such a man or woman cannot carry out the normal functions of the body and mind. They always feel exhausted, tired and sleepy. This fact is, we think, too patent to require proof. Young children have so much of energy which they expend in play, because they do not waste sex-energy but make use of it in play. They also enjoy good health, youth and beauty. But, where there is sexual life amongst them, both boys and girls put on pale haggard looks even in their teens Young people who take nutritious food and drink, and who lead a well regulated sexual life may not feel the effect of sexual

enjoyments and it may not tell very much upon their mental and physical health. When they go to excess it does tell upon their health. But young and aged people who are poor and whose food value is very poor have to suffer very much by every sexual-enjoyment. Their loss is irreparable. When poverty and loss of Brahmacharya go side by side in a nation, such a nation goes to dogs. Such a nation will produce not great men but half starved and half naked paupers.

A true Brahmachari (celibate) may not be very fat in body. But he will be healthy, there will be grace and rare beauty in the whole body. The face will be serene and well composed, with bright and attractive eyes. There will be an agreeable smell from the sweat of his body. If we take wild animals like solitary bisons, sambers, and long tailed monkeys which have no chance of a sexual life and the same male species that live in herds and have sex-enjoyments, we can clearly understand the greatness and the dire necessity of a life of Brahmacharya.

Boys and girls who observe Brahmacharya upto the age of fifteen or sixteen and then take to occasional sexual-enjoyments may shine well and retain good health. But perfect Brahma-

charies can do miracles. Generally intelligent boys and girls easily succumb to sexual pleasures. This is owing to the partial rising of the Kundalini Shakti. Many of these unfortunate youths without knowing the secrets of Kundalini Shakti and its hold on mind and sexual acts succumb to low pleasures of the senses. On the other hand if they have proper knowledge and guidance they can do miracles and shine well all round.

The life of Brahmacharya is not at all easy. It is just like fording a mountain river and then taking it back to its source. With all that one has to observe Brahmacharya. One gets established in Brahmacharya only when the Kundalini Shakti rises up and occupies the fifth centre (Visuddha Chakra). Before the attainment of this perfect Brahmacharya a Brahmachari may have occasional slips in the form of wet-dreams. But if one takes precautions and continues one's Sadhana (spiritual practices) with patience and perseverance one is sure to get success. The modern city life, wrong education, co-education, erotic novels, cinemas and dramas bearing sexual appeals, love stories, and the unfavourable circumstances make the life of Brahmacharya very difficult. These things constantly keep the

modern boy or girl excited sexually. So these unfortunate youths have to put up a hard struggle and wage a war constantly against their inner voice (conscience) and the impure mind. This is a warfare between the gods and demons, the man and the animal in man. If a boy or girl has good past merits, he or she wins the war and those that have demerits succumb to low pleasures.

Sexual-energy [nerve-energy, semen (the outcome of various juices of glands), Ojas Shakti and the Kundalini Shakti] is the greatest power of the mind and body. This is the supreme strength in the human body, embodying all powers and assuming all forms. The mind and body receive their strength and life from the sex energy. Instead of allowing this energy to take the form of gross sexual-enjoyments, it is to be conserved and thus made a source of spiritual life instead of the cause of the physical death. With the extinction of sexual desires the mind is released of its most powerful bond. Sex-energy pervades the whole sphere of life in some form or the other and it expresses itself in diverse forms of mental and physical developments. The sex-energy when checked and controlled, increases the power of will, the power of memory, and the

power of imagination, increases the power of creative energy and enhances the faculty of perceiving beauty in art, literature, poetry, science, etc. In the vast majority of beings this great energy is being wasted in its crudest form, i. e., sexual-enjoyments, and, as such, it cannot find any chance to express itself in higher manifestations. Lust, anger, fear, hatred, etc., are all the fore-runners of disease and death. These cause disorder in the system. For, physical discard means mental discard also. If there is perfect harmony in the mind, the body will be in harmony. The physical is merely an out-picturing of the mental. The vicious mental states, violent emotions and explosive passions cause chemical changes in the brain and body and poison the cell-life throughout the whole body. Of all emotional feelings, lust (sexual enjoyment) throws the whole body, mind and brain into utter chaos and every violent passion kills millions and millions of red blood corpuscles every time it appears. If such happenings take place in the system (body, brain and mind) everyday the effect is terrible disease and premature death. Sex-energy has tremendous potency and mere abstention without sublimating it to higher mental and spiritual powers is dangerous.

It may cause neurotic troubles and may lead one to insanity also. There are different methods and Yoga practices by which sex-sublimation can take place. The whole secret of sex-sublimation lies in rising up of the Kundalini Shakti to the fifth centre (Visuddha Chakra) and upwards and to attain this purpose absolute celibacy is necessary. When such is the thing how can we minimise the value of Brahmacharya ? How ignorant and how absurd it is to look down upon so important a subject like Brahmacharya and misguide the already sex-ridden world ? It is the fashion with the twentieth century men to talk and write something irrational in the garb of rationality and freedom. Perfect celibacy cannot be attained easily. It is a life long struggle but the reward for this up-hill task is eternal Peace and Bliss.

Coming back to our subject, the mind and the senses get their supply of energy from the Kundalini Shakti. The Kundalini Shakti working at Muladhara Chakra as Its dynamo, generates nerve-energy all the twenty-four hours and supplies it to the multifarious mind, sense and bodily functions. This fact can be easily perceived with a little careful watching. When we sneeze, cough, shout or try to raise a heavy

weight from the ground, we automatically contract the anus and take surplus energy from the anus-centre (Muladhara Chakra). In all physical and mental activities we expend a lot of nerve-energy. When heavy mental or physical action is to be gone through or even we talk continuously for long, we lose so much of energy that it exceeds the supply. It is then that we feel tired and exhausted and wish either to keep quiet or even to go to sleep. During this period of rest, the Kundalini Shakti is enabled to supply the required energy and we feel rejuvenated, and refreshed, and feel ourselves fit to do some kind of work once again.

We have already stated that Chitta (mind-stuff) is the store-house of the mind, and infinite knowledge lies dormant in it, and that Kundalini Shakti is Chitta Itself. By Its infinite powers, the Shakti retains memory of all past desires, thoughts, acts, etc., in their causal forms. And whenever the mind hunts after any past memory, it gets it from the Chitta. Chitta or the Kundalini Shakti at the Muladhara Chakra and the brain-centre can be compared to a broadcasting station and a radio-set respectively. Mind is the listener. Both the centres must be in perfect working order so that broadcasting and receiving

of news are satisfactory. If there be a defect at the broadcasting-station the news will not reach the radio-set (brain-centre) and if the radio-set be out of order, the broadcast will not be heard. Similarly, getting knowledge or understanding anything, both these centres must be in perfect order. If we want to recall the meaning of a certain word, it must be done from its causal state from the Chitta. The suggested word or sound must undergo several changes before it reaches the brain-centre. Originally it lies in its causal state in the Chitta. When it is stirred and made to move upwards towards the Manipura-Chakra (region of the navel), it becomes subtle. But, when it reaches the heart-centre it becomes somewhat gross and one becomes aware of its meaning. The vast generality of people understand the meaning of the word only when it reaches the heart-centre. They have no knowledge of the subtle and the causal states of the sound as it lies in the lower Chakras. These states of the sound, can, however, be clearly perceived by one who has gained the purity, subtleness and one-pointedness of the mind. When the sound or word finally reaches the brain-centre, its meaning becomes gross, followed by action in the form of speech or physical

movement. One who has mastered the working of the Kundalini Shakti can cut off connection between the Chitta and the mind *at will* and make the latter perfectly blank. This secret, the secret of Chitta or Kundalini Shakti, the ocean of past knowledge and the hidden powers of the mind, etc., can be known only through perfect mind-control. And to gain perfect mind-control one must understand the secrets of Kundalini Shakti to be able to raise It up to higher-centres. And to raise the Kundalini Shakti, one must observe perfect Brahmacharya (celibacy), and be truthful, kind, gentle, charitable with full control over all the senses. Without a strict observance of the codes of ethics and morality and strict self-discipline, it is impossible to understand the mysteries of the Kundalini Shakti and Mind-Control. To know the secrets of one's own body and mind, one must take the aid of his own mind by making it pure, subtle and one-pointed. Without this, any number of experiments with the lives of innocent creatures like rats, cats, bats, birds, frogs, etc., will not reveal these secrets. These external experiments can only yield an understanding of the gross things but never of the causal mind-functions and the Kundalini Shakti.

In conclusion, Kundalini Shakti can be compared to electricity, the nerves to electric wires, the electric-currents to nerve-currents and the different Yogic-Chakras (different centres of the body) to the electric dynamo. The working of the Kundalini Shakti through the Sushumna Nadi (along the spinal column) can be compared to wireless activity. A scientist knows the existence of electricity and how to generate it through a dynamo and to circulate the electric-currents through wires, etc., but with all his knowledge if we ask him to define precisely what electricity is he has no words to express it. Likewise, a Yogi understands and clearly feels the working of the Kundalini Shakti and Its currents; he knows Its utility and Its importance and the part It plays in the body, mind and life; but he is at a loss to define It exactly. Cosmic-Mind, Cosmic-Intellect or Cosmic-Consciousness (God) is the cause of electricity. Light-waves, heat-waves, sound-waves, thought-waves, etc., travel through electricity. Had no electric–currents pervaded the whole universse all these waves would have ceased to work. Like these electric-currents; we have nerve-currents (Kundalini-currents) in the body. All experiences of heat, cold, touch and thought-functions, etc., would come to a stand

still without nerve-currents. There is a close connection between these bodily nerve-currents and the universal electric-currents. We can say that the nerve-currents are the electric-currents in miniature. When a strong electric-current happens to run through the body to pass on to earth, it takes with it the nerve-currents of the body also so that one dies suddenly of electric-shock. But a man who knows the secrets of the Kundalini Shakti can stop the functions of the nerve-currents *at will* and can *live*, without the least danger, even when he touches the live electric wires. Thus, the nerve-currents are the cause of mind and body functions, and Kundalini Shakti is the cause of nerve-currents. This Shakti is the Chitta (mind-stuff) also and Its seat in an ordinary man, is the Muladhara-Chakra.

4

EMOTION

An emotion is the expression of the feeling faculty of the mind. The different attitudes, states and experiences of the mind according to the workings of the different disturbed states of nerve-currents are called emotions. When a man is free from emotions, the nerve-currents work in his body in a normal way, and when they appear in the mind and work in the system psychological changes are produced. Firstly, there is a mental change. This mental change brings on change in breathing, circulation of blood, general muscular tension, glandular and other visceral activities. With every emotion, the heart momentarily stops, slows or quickens its beating, sugar rushes into the muscles to be burnt as fuel, digestion stops and the energy of the body and that of the mind get concentrated to meet the situation and often the bladder and the bowels have a tendency to empty themselves. Different kinds of emotions bring on changes in the face and body in a variety of ways. Emotions of a kind produce

horripilation, some bring on smiles and laughs, some make one heave deep sighs, shed tears and weep, while others make one blush and still others of the intense kind turn one pale. Emotions of the intense kind like love, lust, anger, hatred, sorrow, etc., may cause sudden death also. In protracted grief and in all painful emotions the blood circulation becomes languid, the face turns pale and the muscles, placid, the eye-lids drop, the head hangs, the chest contracts while the lips, cheeks and the lower jaw sink downward. But in joy and joyful emotions, the result is just the reverse.

Emotion cannot be explained adequately but it can be felt and experienced. A man's worst enemy is his own unbriddled passions and cravings. These passions and cravings under the glamour of freedom keep men and women in bondage. Ego idea is the cause of emotions. If there is no "I" idea in a man, there will be no desire, no thought and no emotion also. Emotions easily work in men and women in whom the feeling faculty of the mind predominates. But men and women who can control their minds and the senses are able to check emotions of all kinds at every stage. On the contrary, emotions of all kinds have a full sway over and a free display

in men and women who are slaves of their minds and the senses. A subtle desire is the cause of a gross desire and when a gross desire develops it becomes a thought and a thought is the cause of an emotion. A desire or a thought, even at its first appearance, produces a series of successive similar desires and thoughts and with their appearance there arise sense-irritation and agitation in brain-centre to give momentum to the emotion. When emotions of various kinds creep up violently in the system, the brain-centre becomes heated, and the discriminative faculty of the mind fails to do its normal function and the person is led to act irrationally. Violent emotions poison the blood and destroy millions and billions of red corpuscles and if this takes place often, a person begins to suffer from a variety of diseases and even premature decay and death. Mere suppression of a strong emotion out of fear or shame, etc., is dangerous. Such a momentary suppression may find its outlets in other channels in the form of diseases. And to give free display to emotions of all kinds is even more dangerous. One can never find satisfaction in trying to satisfy a particular emotion. In doing so one only makes room for many more emotions to arise. It is just like the act of a fool

who pours petrol on the burning fire in order to extinguish it. What is actually needed to meet the situation is real and perfect control, which can be achieved by the practice of discrimination, dispassion to all evanescent sense-pleasures and to their objects and by mind-control.

An emotion appears in the mind and works in the system in two different ways, viz., by external stimulus and by internal desire. We have our five senses constantly at work. These five gross and five subtle senses coming in contact with their objects in the outside world produce a variety of desires and thoughts and bring into action emotional feelings without rest or respite during the waking-state. We may thus, have an emotion of any kind at any time according to the nature of the stimulating object. For example, the sight of love-courting of a couple may produce lust and lustful desires in a person. The sight of a suffering man, woman or child produce sympathy and the desire to help the person in distress. Likewise, emotions of various kinds creep up in the mind and work in the system through the sense of touch, taste, smell, sound, etc.

Internal desires also produce a variety of emotions, according to the nature of those desires

working and lurking in the conscious, subconscious and unconscious planes of the mind. The impressions of desires and thoughts of daily use and those of fresh ones work in the conscious plane of the mind. The impressions of desires and thoughts that are brought into use only occasionally work from the subconscious plane. But only a small portion of all impressions of a man's desires, thoughts and acts remains in the conscious and the subconscious planes and a major portion thereof lies in the unconscious plane of the mind. This unconscious plane of the mind is called Chitta (mind-stuff). We call this plane of the mind unconscious, because an ordinary person is quite unaware of this storage. And this hidden (knowledge or) past experience works in an ordinary man in the form of instinct, dream, etc. So, the starting point of an emotion that comes into action through the agency of internal desire may be the brain-centre, from where the conscious plane of the mind works, or the heart-centre from where the subconscious plane of the mind works. And the third starting point or place of an emotion is the anus-centre (Muladhara-Chakra) from where the unconscious plane of the mind works. An emotional feeling or an emotion lives in Chitta (mind-stuff) in its seed form or causal

state. This causal state and its starting point can be understood only by a *Yogi*. i. e., one who has fully controlled his senses and mind and has attained *Samadhi* (Transcendental-state).

When an emotional feeling leaving the mind-stuff (Muladhara-Chakra) reaches the heart-centre (physical heart-centre) an ordinary man becomes aware of it in its subtle form and when the same emotion reaches the brain-centre, he becomes aware of it in its gross form. Only then does he become fully aware of it, its nature, its import-ance, etc., with the help of the intellect. When intellect discriminates and decides the nature of the emotion, the mind gets attached to the particular sense according to the nature of the desire. For example, if the emotion pertains to sound, the mind gets attached to the ear and works the ears.

Emotion works in the heart-centre but its nature is decided upon in the brain-centre. One feels misery, lust, greed, sorrow, joy, etc., in the heart-centre. When a person is under the in-fluence of any one of the painful emotions, he feels the heart squeezed, as it were, which over-whelms him and makes him give expression to the emotion externally through a change in the facial expression and in the form of sighing,

weeping, etc. In the same way, when a person is under the influence of joyful emotions, he feels the heart expand, as it were, and gives expression to the emotion externally in the form of singing, smiling, laughing, etc. Thus, every emotion is followed by bodily activity of some kind.

Every emotion is either mild, middling or intense in kind. These differences arise according to the state of the mind and the way and in the light in which one receives an emotion. A person feels things differently at different times. When one is sleepy or tired one feels a thing in one way, but when awake or fresh one feels the same thing in quite a different way. A man sees the same thing quite differently in childhood, youth, manhood and old age, morning, midday and night and in winter, summer and rainy season. So, the force of an emotion entirely depends upon the training one gives to the mind and the decision one arrives at and the importance one attaches to an emotion. As an example, take the expression "you rogue". If the word "rogue" is used by your child who is just picking up words, it will not produce any bad effect on you. On the other hand, you may have a hearty laugh and may hug the child to your bosom. If a close friend uses this word in jest you may only laugh

it away or repeat it in retort. If one superior to you uses the same word to you in a playful manner, you feel embarrassed or uneasy. And if an inferior uses the same word playfully, you will get annoyed. Here, the expression and the meaning is the same, but the way in which you receive the word when used dy different people varies greatly. This variation mainly depends upon how you receive the words and what you take it to mean after discrimination and decision. Let us take another example pertaining to the emotion "sorrow". You hear the news of the death of a stranger and you are almost indifferent. On the other hand, when you hear the news of the death of a distant relative, you feel sorrowful. But after a day or two you regain the normal state of your mind. In this case the sorrow felt by you was only mild in kind. If you hear the news of the death of a close friend or relative for whom you have love and regard, the force of the sorrow felt by you would be middling in kind. And if you get the death-news of a very close friend or relative for whom you have very great love, regard and attachment, the sorrow felt by you would be deep or intense in kind. In all these four cases, death is common to all but the force of sorrow felt by you differs.

This difference depends upon your love, attachment and discrimination, so, the working force of an emotion entirely depends upon the discrimination and the decision one arrives at. By proper discrimination, cultivation of dispassion and by right decision one can minimise the working force of an emotion, and those who cultivate mind–control and become masters of their mind and the senses are able completely to control all sorts of emotions at any stage.

We have already said that Kundalini Shakti (Central Bodily Power) is the cause of nerve-currents and Its dynamo in an ordinary man is the Muladhara-Chakra (the meeting place of anus and the urethra canal). From this centre the Shakti generates and circulates nerve-currents constantly all the twently-four hours for the different functions of the mind, senses and the body. The Kundalini Shakti works the mind and the mind and will in turn act on the Kundalini Shakti also. That is to say, the Kundalini Shakti, mind and will interact. It is just like this—the electric dynamo generates electricity, but the same electricity in turn may be used to work the electric dynamo also. In like manner, the Kundalini Shakti generates nerve-currents and supplies the same to the mind, will, senses

and the body for their various functions. But the mind and will, in turn, according to the nature and the strength of the different emotions strike at the Kundalini Shakti at the Muladhara-Chakra and make It work and circulate nerve-currents in an abnormal, normal or subnormal way.

As has already been said, we identify a certain emotion and decide upon its value and importance in the brain-centre. What attention is to be paid to it and the force with which it is to be met are also decided in the brain-centre. But we feel the emotion in the heart-centre, that is to say, it works in the heart-centre. At every desire or thought and its development into an emotion and its force as decided by the intellect, the mind and will strike at the Kundalini Shakti in a mild, middling or intense way. And according to the nature of this striking force of the mind and the will the Kundalini Shakti (The Central Bodily Power) generates nerve-currents and circulates them to the heart, lungs, brain-centre and other parts of the body in a mild, middling or intense way. When the upgoing nerve-currents are mild in kind, their action on the heart, lungs, brain-centre, etc., is mild and no confusion is produced in the system by such an emotion. When the

striking force of the mind and will is middling in kind the action of the up-going nerve-currents (Kundalini-currents) on the heart, lungs, brain-centre, etc., is middling and the effect produced is confusion in the brain causing quick heart-beat, heart palpitation, and rapid flow of blood to the different parts of the body. When the striking force of the mind and will is intense in kind, the Kundalini Shakti works in an abnormal way and circulates nerve-currents which are very strong and powerful and they strike at the heart, lungs, brain-centre, etc., suddenly like electric-currents and bring about utter confusion in the whole system resulting in fainting and even death. And that is how intense fear, intense sorrow, intense joy, etc., bring about death in some cases.

Thus, the force of an emotion entirely depends upon the training given to the mind, i. e., in the art of receiving and deciding it. By proper training of the mind and the senses and by gaining full control over the mind and desires one is enabled to control all sorts of emotions; i. e., to allow them to work or not in the system at will. Such a man allows an emotion to work in the mind and body like a master, i. e., at his beck and call. But in an ordinary man emotions

work in the mind and body even in spite of him. For, he has no control over his desires, thought-functions and the mind and hence he is quite helpless. A man who knows of secrets of the Kundalini Shakti, and the thought-functions can withdraw his mind from the senses, and their objects, drive off all desires and emotions from the mind and body and remain calm and composed.

Emotions can be grouped under four main heads, viz., joyful, semi-joyful, painful and semi-painful. Of these, joyful emotions are: love, happiness and bliss. Semi-joyful emotions are: gratitude, reverence, compassion, respect, devotion, admiration and worship. Painful emotions are: sorrow, misery, anger, despondency, jealousy, greed, lust, fear, delusion, pride, hatred, excitement, disgust, contempt, horror and anxiety. Semi-painful emotions are: awe, shame, shyness, adulation, hope, perplexion or embarrassment, elation, meanness, charity and sacrifice. Again, the force of each of these four groups of emotions is of three main kinds, i. e., mild, middling and intense. This force entirely depends upon the decision of the intellect and the striking force of the mind and will-power on the Kundalini Shakti. In joyful emotions the nerve-currents flow in a

smooth way. This smooth flow of nerve-currents does not bring about any confusion and pain in the body. On the other hand, they help and further the health and growth of the body. In semi-joyful emotions the nerve-currents work smoothly but their flow from the heart, lungs and the brain-centre often gets hampered. The smooth flow of nerve-currents brings joy and their irregular flow brings pain. Hence, there is a mixture of joy and pain in semi-joyful emotions. In painful emotions the nerve-currents work in a rough and irregular way, and one losses mental and physical energy and peace of mind also. And in semi-painful emotions the nerve-currents work in a semi-disturbed way. It is this smooth, semi-smooth, irregular or semi-irregular flow of nerve-currents that makes all the difference in their expressions and their effects.

5

WHAT THEN MUST OUR EDUCATION BE !

Education on right lines is our greatest necessity at the present time. It would be worth our while therefore, to see what type of education man needs to make him peaceful, prosperous and happy.

We have already said that there is a thing called Cosmic-Consciousness or Universal-Consciousness or the Ocean of Consciousness by Itself or in Itself. This is the perfect state. Every one of us can attain this state provided one lives a pure, holy, and perfect life, cultivates mind-control and practises self-discipline. To gain this state is the ideal to be sought after. It is the acme of human growth. Every one of us instinctively and involuntarily aims at reaching this Goal, but most of us, in sheer ignorance, select the wrong path, miss this ideal state and gloat in errors and suffer hell-fire.

We have already shown that there can be life without mind but there can never be mind without life or individual-consciousness. Indivi-

dual-consciousness and mind are two things quite distinct from each other. The mind entirely depends upon consciousness. And individuality or ego-consciousness is nothing but fiction caused by ignorance and impurity of the mind. The natural state of man is that of Universal-Consciousness or the Cosmic-Consciousness. As an illustration, let us take the sun. Innumerable rays are automatically emitted by the sun and they travel to all directions of the world covering its entire space. And each of these countless rays of light travelling away from the sun and falling on different objects has a distinct individuality. But their one source is the sun, which also symbolises their real nature. Like the sun, the Universal-Consciousness is the background or the source of individual-consciousness. When one controls one's mind perfectly and attains Samadhi (Cosmic-Consciousness) one truly understands the unreality of the individual-consciousness and the reality of that One Supreme-Consciousness. By gaining this permanent and all-round perfect state, one is bereft of all desires and wants.

Many people confuse the aims and ends of a state, education and religion. They think that these three departments are quite separate from

one another and have different aims and ends whereas this is not really so. An ideal state can be compared to a chaste mother, and education and religion to her two virgin daughters. The virgins require the tender care, love and patronage of the mother and the mother in turn requires purity, love, chastity, selfless service and co-operation from the daughters. The daughters must retain their virginity at any cost. They should never become polluted. For, when corruption and pollution creep in, they spell the ruin of the whole family.

The aim of an ideal state is to protect the lives and properties of its subjects and to make them peaceful, prosperous and happy. To gain these ends a state creates multifarious departments.

The aim of education is to make man wise, peaceful, prosperous and happy. What religion aims at is also to make man good, peaceful, prosperous, wise and happy. Now, the question is where lie real Peace, Prosperity and Happiness. Fabulous wealth cannot in itself make a man happy. A surfeit of sense-pleasures is not conducive to real happiness or peace. So is also the case with name and fame. In fact, money, sense-pleasures, name, fame, etc., bind a man, rob

him of his peace of mind and drag him to bondage. Where does then real Freedom lie ? It lies in knowing one's own True Nature or, in other words, in gaining Universal-Consciousness. To gain this Cosmic-Consciousness there must be perfect mind-control. In order to control the mind one must exercise control over all the senses (five gross and five subtle senses) and lead a pure, virtuous and holy life. That is to say, one must be good to all, kind to all, love all, be charitable, truthful, chaste and unselfish.

This does not mean that a man must neglect his body and material things. This will be a blunder. To get attached to sense-objects and to become a slave of the mind and senses are the two real danger spots. These make one suffer hell-fire. To neglect the body, to deny it its bare necessities and to show a cold shoulder to all material things are also fraught with dangers. Such an attitude also leads one away from the Goal. So, the course to be adopted must be a via-media. Extremes will lead one astray. It is the middle course that would be found to be conducive to success also. As an illustration, suppose that you have rented a house to live in. Though you know that the house belongs to some-one else, still so long as you live in that

house you give it repairs whenever necessary. If the house is neglected, kept unclean and necessary timely repairs are not effected, it will become un-fit to live. Likewise, the body is meant for the Self. It serves as a temple unto the Self (*Atman*). If the body is kept unclean and unholy, it is surely unfit for the Self to live. So, we must take care of the body, gain wealth by fair means and enjoy it and the senses in a becoming way befitting us as human beings.

As has already been said, the Self or the Individual–Consciousness is the ruling monarch of the body while the mind is the chief instrument of action of the Self. The Self remains in the body as a Witness and It knows the world and experiences it through the mind. The mind in turn works all the senses and gathers knowledge of the world (through five gross and five subtle senses). The mind is a very subtle thing without any form or colour of its own. But it takes the form and colour of the thought-object. When one always thinks of and lives in low and mundane things one's mind becomes impure and its powers get dissipated. On the contrary, when one always thinks of and lives in high and noble things, one grows in purity and gains strength of mind and will-power also. Thus it is one's own

mind that is the cause of one's bondage and misery, or Freedom and Bliss. In fact, an ill-trained mind always betrays one and leads one to hell (sufferings) and a well-trained and will-disciplined mind leads one to peace, prosperity and happiness.

Man does not come into existence all of a sudden. Something can never come out of nothing. To say that man has suddenly come into existence out of nothing will be an absurd statement. In that case it would be impossible to explain the inequalities in health, wealth, mind-power, intelligence, etc., among the multifarious beings of the universe. The Creator Himself will have to be made responsible for all the sins, evils, good, bad, etc., in the world and self-effort will have no meaning; and one shall have simply to wait for the Creator to help him, lift him and to liberate him. But we know for certain that man cannot live without self-effort. In fact, our sufferings and joys are the outcome of our own past acts, that is to say, we reap what we have sown in the past in the form of our desires, thoughts and acts and our joys and sufferings in the future entirely depend upon our present desires, thoughts and acts. Thus, the ups and downs in life that we experience are of

our own making and our future weal or woe entirely depends upon ourselves alone.

For the proper growth of a man we have to take into consideration four main things, viz., heredity, environment, ability and effort. Man inherits so many things from his parents at the time of his birth. One's past virtues or vices determine one's birth in a good, pious and prosperous family or in a sinful, wicked and poor family. As a result of past sins many are born blind, deaf, and mute; some others are born as eunuchs and with defective organs and even with incurable diseases. Even with the provision of proper environments and medicine and treatment these inherited defects are not removed. There are so many other things which can be mended or set right by proper care, medicine, good food, good climate, etc. Living in the same environments, under the same teachers, same food and drink, children of the same parents develop in different ways. They differ greatly in their tastes and tendencies. In their mental powers, intelligence, bodily health and vigour, in character and in ability they are generally poles apart. Some may be physically very strong but blunt intellectually, while others may be very weak physically but very sharp of mind and intellect. Thus,

to be blessed with a good heredity, proper environments and extraordinary ability and intelligence are very rare boons, indeed. Lastly, we have to take into consideration effort or rather right effort. Life is a strange mixture of good and bad effects of actions of past births (*Prarabdha-Karma*) and of present efforts. Certain events take place in our lives over which we have not the least control and there are so many other things which happen because we desire them, plan them and work for them. A man may work hard to achieve a certain thing, but, if he follows the wrong path, his whole effort will end in failure and he will miss the goal. So, there must be right effort. If a man is blessed with good heredity, proper environments and ability and he also makes right effort, he should attain the highest ideal of human life and enjoy real Peace and Bliss in this very life. But alas ! a combination of all these four things is a rarity. Only the fortunate few possess all these qualities, whereas the vast majority of human beings are bereft of at least some of them if not of all.

Education must be aimed at giving real knowledge to students. Ideal education must aim at awakening the national ideal, and the sense of morality and character-building in students

coupled with arousing in them a passion for making of themselves men and women in the real sense and for the attainment of true Freedom. Education must be practical and it should help students to become peaceful, prosperous, good and perfect. It should also be based upon universal principles. Any education that takes man away from God is no education. Likewise, any education that makes students neglect the material side of life is also a misnomer. For a happy, healthy and allround growth of man, there must be a combination of the Eastern and the Western (spiritual and meterial) ideals. This combination will lead to a happy and healthy growth.

The child is the father of man, so let us start with a child. The first thing that a child requires is good health. To give it good health we have to consider the following things, viz., a) parentage, b) nutritious food and drinks, c) pure air and healthy surroundings and d) proper exercise (games, etc.).

a) *Parentage*:— A child inherits so many qualities from its parents at birth. But the vast majority of parents behave in a way worse than beasts for lack of knowledge and self-control and foredoom their children. It is a single sperm

that enters the womb of the mother and develops into a child in the course of about ten months. During pregnancy the mother who desires the well-being of her child must avoid all sexual-enjoyments. She should not witness any dramas or pictures that bear a sex appeal or show horrifying scenes. She should not read erotic novels and hear love songs. If these rules are violated the mother acts as a criminal to her child. In sexual matters the modern society has become very loose, indeed much worse than beasts, and the less said about it, the better. These lower creatures have sex-enjoyments only at the right time, i. e., during the mating season. But what about man ? He has become reckless in these enjoyments and a slave to his senses. Even on medical grounds, it is nothing short of crime to mate during the time of pregnancy.

Secondly, for the future good of the child, the pregnant mother must be well cared for. She must be given nutritious food and drink. She must be kept in a happy mood without the least sorrow or worry. She must be given only light work to do and should receive proper rest and medical care. When all these things are provided, the born child is healthy,

b) *Food and Drinks:*—The best food that a baby may be fed on is its mother's milk. Here again the modern society has deprived the child of its legitimate diet. God provides women, both rich and poor, with a fountain of pure milk for their new born babes, but the so-called educated, ultra-modern women deprive them of their natural food for fear of losing personal charm. How low, mean and selfish this act of theirs is ! Here again, modern women foolishly act as enemies of their children without knowing what they are doing.

When a new born babe is denied this natural diet for some valid reason, the alternative is to feed it on healthy cow's milk, fruit juice, etc. After the age of one year may a child be given simple nutritious food, but giving of sour and pungent things, much of sweet things, fried and spiced rich dishes of all kinds must be strictly avoided. Fruits like bananas, pepai, grapes, prunes, sweet oranges, and fruit juices like those of oranges, grapes, tomatoes may be given. Food and drink should be regular, well-regulated and punctually given but there should be no feeding at off times. Neither should a child be over-fed nor under-fed. The exact quantity of food and drink to be given to the child at different age-

levels must be ascertained and strictly adhered to. Irregular feeding and unwholesome food and drinks bring on ailments of many kinds.

c) *Pure Air*:—A vast majority of children do not get pure air. Modern city-life has deprived them of this most essential and vital thing which Nature has so munificently provided. Both parents and children living in big cities suffer for lack of pure air. Modern science has succeeded in supplying pure oxygen, etc., but this supply can meet only extreme cases at the utmost. Children living in small towns and villages get good air to breathe but a vast majority of parents know little of the rules of hygiene and sanitation and let their children grow sickly.

d) *Games*:—After the age of two children must be given enough scope for in-door and out-door games. Again, poor children living in congested areas in towns and big cities are deprived of this essential thing and render themselves liable to fall a prey to diseases of various kinds. So, the state must provide play grounds, public gardens and parks for children in every town.

e) *Subjects to be taught in Schools*: (1) Cleanliness and healthy Living, (2) Games, (3) Code of Moral and Ethical Conduct, (4) Arts and Crafts, (5) Science, Mathematics & Geography, (6) Lang-

uages and History, Civics, (7) Self-Discipline and (8) Mind-Control.

1. CLEANLINESS: Young children must be taught cleanliness, i. e., how to clean their teeth early in the morning before eating and drinking anything and at night just before going to bed. They must be taught how to keep the teeth healthy and strong and the tongue neat by scraping it properly. Every child must know how to eat and drink, viz., the food must be well chewed and it should never be swallowed in a hurry. They must wash their hands, feet and mouth before taking meals. After meals or taking sweets, etc., they must wash their mouth and hands clean. Children must be taught not to over-load the stomach and not to eat at all hours. There must be set hours for meals and nothing should be eaten in-between. Children should also be taught to work methodically and arranging and keeping their things in an orderly way. That is to say, they must learn to keep their books, toys, pen, pencil, etc., in their proper places to enable them to find them immediately when needed. Children must know the dangers of letting nails grow. They must be taught to pare them once a week. Every child must know how to keep his clothes, sleeping room, bed and

the surroundings of the house and class-room clean. They must know the dangers of sleeping covered up or in closed rooms. They must know the value of free air and oxygen for retaining good mental and physical health and how and where to get it. A vast majority of people do not know how to keep wells and springs, ponds, etc., clean. Water for drinking and cooking must be as pure as possible. So, every child must know that he should not wash his feet, legs and hands inside a pond or spring or at the mouth of a well nor rinse utensils in them nor dip in them unclean water-pots or jars, if water therefrom is to be used for drinking or cooking purposes. In many cases ignorant people do not observe even the elementary rules of sanitation in connection with drinking water. So, every child must know the value of good water and how to get it. They should not spit or throw scrapes of paper inside their class room or in the school compound, etc. In short, a detailed course of personal and environmental hygiene and sanitation must be taught from the very beginning of the school course.

2. GAMES: A healthy body makes a healthy mind. Without good health a man's life is only a burden. A man may possess fabulous wealth

and unique intelligence but if he fails to have good physical health his whole life is miserable. Hence particular attention must be paid towards making the body of the children strong and healthy. In building up strong, healthy bodies children must be compelled to take part in all sorts of indoor and out-door games, regular drills, practice of Yoga-Asanas, simple deep-breathing, swimming, dancing, boxing and other useful exercises suited to their physical needs. Thus every child (male or female) should be helped to build up his or her body to enjoy perfect health for the whole of life.

3. CODE OF MORAL AND ETHICAL CONDUCT: Truthfulness, continence (*Brahmacharya*), non-killing, non-stealing, gentleness, kindness to all, unselfishness, forbearance, fortitude, service to elders, the poor, the sick, the helpless and the country—these are some of the basic principles of human conduct, and children should be taught to observe these items of the code of right behaviour in thought, word and deed. Parents as well as teachers must live pure lives and set examples for children to imitate. We want practical men and women, not idle day-dreamers. People who desire a happy, healthy and peaceful life should be strong morally. A thief or a moral wreck can

never expect or enjoy peace of mind nor control his mind. The secret of success in any sphere of life lies in *Brahmacharya* (celibacy). But the twentieth century people seem to have forgotten this great truth and are going from bad to worse every day in sexual matters. The two great world wars within a short span of twenty years are partly responsible for this. Leaders and responsible public men who desire the welfare of their nations and the world at large must take precautions before it is too late and overcome this great danger. In every school, college and university great stress must be laid on the observance of strict celibacy at least up to the age of twenty-five for boys and twenty or eighteen (may be 18 in warmer climates and 20 in colder regions) for girls. Boys and girls who observe strict Brahmacharya up to the age of twenty-five and twenty (eighteen) respectively and take to married life after that but still lead a well-regulated sexual life, can enjoy good health, peace and long life. To be strong physically one must be strong morally also. To control the mind one must exercise control over all the senses. And to control the senses one must lead a pure, simple and ideal life and observe all the rules of morality and good conduct.

4. ARTS AND CRAFTS: Under this heading children must be given training in elementary drawing, painting, music and crafts like carpentry, smithy, spinning and needle-work as also gardening, cooking, etc.

5. SCIENCE, MATHEMATICS & GEOGRAPHY: Under this heading elementary science should be taught to children. They must have a clear idea of the natural phenomena of light, darkness, colour, heat, cold, rain, wind, cyclone, storm, different seasons and their causes, human geography with the fauna and flora of different climes and times, etc. Besides, addition, subtraction, multiplication, division, weights and measures, everyday arithmatic, ideas of shapes and sizes, elementary algebra, geometry, etc., should also be taught.

6. LANGUAGES AND HISTORY, CIVICS: Reading, writing, grammar, use of words and sentences in writing and speaking and history, civics, etc., must be taught.

7. SELF-DISCIPLINE: In bringing up children parents as well as teachers have a very great responsibility devolving upon them. Never should children be allowed to indulge in vagaries of their liking. We should neither be too loose nor too strict and harsh with them. Extreme measures should always be avoided and the

middle course adopted. That is the part of wisdom and the result will be very happy. We know that life is a queer mixture of fate (*Prarabdha-Karma* or the merits of one's past life's actions which are giving fruit in this life) and effort (*Purushartha*). What we call fate is nothing but the effects of our past acts in the form of desires, thoughts and acts, which bear fruit in this life. By stimulating proper desires, thoughts and acts and by intensifying our efforts in right channels we can overcome fate to a great extent. Character is nothing but a bundle of habits, and when one desires, thinks and acts in a particular way for sometime, it becomes a habit. So, well-trained and well-disciplined senses and mind act as one's dearest friends. Besides, young children are very supple and quick to receive impressions given to their mind and these cannot easily be obliterated throughout life. By close study we can easily see how young children automatically imbibe the expressions (good and bad words), jestures, postures, etc., of their parents and of their close and intimate associates. Not only is this true of children but also of domesticated animals like cats, dogs, cows, horses, etc. A study of domestic animals and their behaviour reveals most of the characteristics of their owners.

When young children are let loose to act as they like they well grow ill-disciplined. Some educationists are of the opinion that children should be allowed to grow in their own way. That we consider to be a wrong theory and a sad mistake. As we have already said, one can change in any way and conquer anything if one takes proper care and receives proper training. On the contrary if one gives a free vent to all propensities and desires and acts according to one's whims and caprices, one only takes a short cut to ruin. An ordinary child's inclination is always for sense-enjoyments. Quite a number of children both boys and girls, even at the early age of seven to twelve, imbibe sinful habits from elder boys and girls and fall an easy prey to lust and take recourse to lesbianism, erotomania and even sodomy. Unchecked and unguided, these unhappy boys and girls succumb to venereal diseases, render their lives miserable and invite premature decay and death. Some others come to understand the youthful errors of their ways when they are grown up but are unable to check and control their old habits. The best period of a man's life is the age group between five and thirty. Habits formed during this period last for life. At a later stage it is generally impossi-

ble, except in rare cases, to control or change these habits even in spite of hard labour. Perfect self-discipline is, therefore, the *sin-qua-non* of happiness in life. Right training, therefore, must start at the age of five. Greatest care must be bestowed by parents and teachers on this most vital point from the very beginning. But, sad to say, in our high schools, colleges and universities there is an utter lack of discipline among the students in these days. They have become quite unruly. In older days students had the greatest reverence and regard for their teachers. Under the misunderstood glamour of freedom some of our so-called leaders have let loose all sorts of evil forces which are being misused by our college and university students. This is a bad symptom and every proper effort must be made to nip it in the bud. A disobedient boy or girl should not be eligible for any academic distinction. Character-building must be the primary aim of education at its various stages. Characterless boys and girls, however bright their careers may be, should be deprived of the honour of university diplomas. If the authorities concerned take necessary care in this direction, they can easily exterminate corruption of all sorts from the body politic. There can

befall to a nation no worse calamity if the education that it imparts to its youth fails to produce men and women of sterling character and discipline. The nation is bound to suffer terribly and fall far short of its ideals and *Dharma* (righteousness).

8. MIND-CONTROL: The secret of success in any sphere of life depends upon the concentration of mind. Our joys and sufferings entirely depend upon our mind. In fact, the entire universe and its understanding lies in the mind only. One's hell or heaven is also in one's mind. A man who can control all desires and is able to keep his mind in complete subjection enjoys heaven in this very world and in this very life. On the other hand, an uncontrolled mind brings on untold sufferings. A man who is able to control his own senses and mind is also able to control the whole universe. It is the desires that dissipate the powers of the mind and rob a man of his peace of mind. Real strength and peace can be had only through mind-control. People are often so very unhappy in spite of their name, fame and wealth. It is because their desires are unlimited and they are mere slaves of their mind and senses. And there are people who are always happy and blissful even without possessing a

single penny. Such men are the masters of their mind and the senses. To expect happiness without mind-control is mere folly.

The best period of one's life to achieve this great objective is inbetween the age of ten and thirty. During this period one can easily practise mind-control and attain *Samadhi* also. Young children between the age of five and ten should be taught to sit straight, to take God's name and to pray, etc. After the age of ten they must be taught the art of meditation. There must be compulsary meditation classes every day before the schools and colleges close for the day. To practise meditation it is not necessary to belong to a particular religion. Only universal symbols and universal Truth may be made the objects of meditation. This is the greatest necessity of the day. Every nation can easily provide for it—meditation class in its schools, colleges and universities, as a compulsary subject. And every lover of one's country, Truth and Peace must endeavour to enforce this most important subject of study and practice. In this lies the greatest good of the world and the infallible surety for peace and prosperity to humanity at large.

The aim of education is to root out ignorance and to make man wise. But the greatest pity is that a so-called educated man is quite ignorant of his own *Real Nature*. This ignorance of his Own Self is the root cause of all miseries, sufferings and bondage in this world. This ignorance is the greatest sin on our part but one can shake it off, if we so like, only through mind-control and by no other means or method. Peace and happiness follows mind-control as night follows day. One can never dream of happiness here or hereafter without mind-control. Hence the great necessity of making mind-control or meditation a compulsary subject of study and practice in our schools and colleges to make humanity peaceful, happy and prosperous. As it is, this most vital subject has been thoroughly neglected everywhere. Instead of mind-control and self-discipline, the modern society is mad after sense-enjoyments and has been enslaved by lust. This contagion is spreading rapidly all over the world to destroy humanity and its entire edifice of culture and moral values. So, beware !

OM SHANTI ! SHANTI !! SHANTI !!!

SEVENTIETH BIRTHDAY MESSAGE

[12 April - 1971]

KNOW THYSELF:—

You say "My body, my senses, my ego, my intellect, etc." In saying thus, you automatically deny that you are not the body, not the senses, not the ego, not the intellect, etc. Then who are you ? The quest after this "I" is called Religion or Philosophy.

Suppose you are sitting on the bank of a water-pool and your reflection is falling on the water-surface. If the water is pure without ripples, you can see the reflection clearly. On the other hand, if the water is coloured and shaky, you fail to see the reflection. Here, the mind can be compared to the water-pool, colour to sins and ripples to multifarious desires and thoughts. Your sins, your desires and thoughts make the mind impure and weak and you fail to know your True Nature.

The Self remains in the body only as a witness. It is ever pure and perfect. As an example, take your daily experience of waking, dream, dreamless-sleep states. In the waking-state, this phenomenal world appears to you as real as anything. When you go to sleep and dream, the waking-state world disappears. Then, the dream-world becomes real, and when you go to deep-sleep-state, you forget the waking-state as well as the dream-state worlds. Then, you remain free from all kinds of desires, thoughts,

worries, pains, etc. In deep-sleep-state, life functions, viz., there is breathing, there is blood circulation, etc. Still, you do not experience anything. Why is it so ? It is because of the absence of the mind from the brain-centre. In deep-sleep-state, the mind remains merged in the Self. Hence, you have no experience either of the phenomenal or of the noumenal world. This simple daily experience proves that the Self remains in the body only as a witness and without the mind there is no experience of the noumenal and the phenomenal worlds.

The universe is nothing but a projection of your own mind. As you think that you become. If you think of God, His Might and Glory, you become like that. On the contrary, if you think of low, mundane and sinful things, you sink down and suffer hell-fire.

Mind is a very subtle force having Consciousness at its back. So, it knows what it does. It has no form and no colour of its own but it takes the form and colour of the thought object. So, you are what your past desires, thoughts and acts have made you. If your present weal and woe, success and failures are owing to your past acts, your future joys and sufferings entirely depend upon your present thoughts and acts. If you want peace and joy, live a pure, simple and holy life. Practice *Mantra-Jap* and meditation daily and control the mind and know your True Nature.

Children of Immortal Bliss ! Arise ! Awake ! And stop not till the Goal is reached ! God Bless you.

OM SHANTI ! SHANTI !! SHANTI !!!

SWAMI NARAYANANANDA

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His Holiness
Sri Swami Narayananandaji Maharaj

of

RISHIKESH – [HIMALAYAS] – INDIA

A Brief Life-Sketch

&

An Appreciation

BY

His Devoted Disciples

of

the East and the West

His Holiness Sri Swami Narayanandaji Maharaj is one of the greatest Sages of the 20th. century. He hails from South India–the hallowed-home of Shri Shankaracharya of world-wide immortal fame. He was born on Friday, April 12, 1902 at Kongana village (South Coorg) of respectable Coorg family (Kademada family). To his father, Sri Kalappa and his mother, Srimati Ponnamma, he was dearly beloved as he was born after many years of penance, fastings, prayers and offerings to the local gods and goddesses. In devout thankfulness, they named the child Nanjunda (Nanju=poison, Unda=to eat=Shiva), little knowing that this son of their cravings and yearnings was destined one day to be blessed with God-realization to become the true guide, Philosopher and friend of all eager and struggling spiritual aspirants the world over, in this materialistic age of thermo-nuclear bombs.

The child was robust, handsome and jovial. He had a smiling face and bewitching eyes. Little wonder that he soon became the cynosure of all eyes in the village.

Naturally the child was much attached to his parents, but though he had to tear himself away from them at the age of five to prosecute his studies, he felt unconcerned and went away with a light heart. Five years later, his father died. That was a cruel blow to the little Nanjunda and proved to be the turning-point in his life.

As a boy, little Nanjunda was very active and restless. He was an all-round student-good at studies and conspicuous on the playground as well. He represented his school at tournaments in games and sports and acquitted himself creditably. But in spite of all this activity and restlessness, it was common knowledge that he sat down quietly and regularly for half an hour or so in the mornings and evenings in serious Divine-contemplation. It came to him instinctively without outside influence of any kind what-so-ever. This innate inclination towards meditative life and the regularity and sanctity with which he practised concentration of mind in those early days gave him a glimpse of the Supreme joy and ecstasy lying hidden in its folds and laid a firm foundation for the dearly cherished and unique experience of Samadhi and Self-realization in the days to come. Surely, coming events do cast their shadows before.

After finishing his studies, the young Nanjunda did not go for a married life. Instead, he renounced the world at the age of twenty-seven and became a Sannyasi (monk). Not that his life was a bed of thorns and he was disgusted with it. No. He had comforts of all kinds. He had never met with dejections of any sort from any quarter. The fact is that his mentel make-up had undergone a complete change. As he sat one day, as usual, for meditation, he experienced deep concentration of mind for more than an hour. When this high pitch of concentration was over, he heard his inner voice calling upon him to renounce the world and the young man lost no time in distributing all his property and personal assets up to the last pie and left his hearth and home in 1929 in quest of a Guru (spiritual teacher).

It was a long and arduous journey of thousands of miles to Belur Math of Sri Rama-Krishna Mission in Calcutta towards which the young Sannyasi (monk) directed his foot-steps. And on reaching his destination and on the very first night of his stay in the sacred precints of the Math, he had a dream-vision of Sri Rama-Krishna Paramahamsa Deva sitting by his side and blessing him. For three days he was

subjected to tests of various kinds of different monks before they were satisfied and permitted him to be brought in the presence of the President–Mahapurshaji Maharaj (a very great Soul), a direct disciple of Shri Rama Krishna Paramahamsa Deva. The President was then aged eighty-four. When ushered to the President's room, our young Sannyasi prostrated himself before the revered great Saint and mentally surrendered himself to him completely. It is said that the very sight of the new would-be disciple filled the Guru's heart with satisfaction. He simply enquired of him his name and blessed him.

Swami Narayanananda, as he came to be called in due course, loved his revered Guru with intense devotion and religious fervour. The Guruji Maharaj, in turn, bestowed on him his deep affection.

Swamiji in course of time developed a great thirst for God-realization. Secluded life began to appeal to him more and more. It was not long before he realised that to achieve his noble and sacred purpose, he must retire to the soul-stirring majesty of the Himalayas for rigorous Tapasya (penance). When this mental struggle was going on, one day, his revered Guruji, while

in an inspired mood, called him and ordered him with the following words : "You proceed to the Himalayas for Tapasya and be merged in Samadhi." Accordingly Swamiji left Belur Math in the year 1932.

Face to face with the mighty snow-clapped and awe-inspiring ranges of the Himalayas, Swamiji felt exhilerated and began to undergo rigorous penance in all sincerity. He worked indefatigably. Bodily comforts he could have none and he felt the least concern for them. Busy in Mantra-Jap ordinarily for 12–16 hours every day, performing at least a lac of Mantra-Jap daily–and sometimes with no rest or respite whatsoever day and night, he strove earnestly and patiently to bask in Divine Effulgence for which he had staked his all. And be it said to his greatest satisfaction and pardonable pride that his very hard, sincere, regular and systematic Sadhana–Mantra-Jap, meditation, concentration of mind and practice of Yoga–was suitably rewarded and blessed with Nirvikalpa Samadhi.

It was a Shivaratri night–the festival of the Lord Shiva's night-long vigil and worship throughout India–towards the close of February 1933. Swamiji sat for meditation at midnight as usual. He felt the full rising of the Kundalini

Shakti to Sahasrara and his mind soared to a very high pitch. His breathing stopped automatically (Kevala Kumbhak) and so did the heart–beats. The body idea melted away, he lost the ideas of subject, object and knowledge, his lower consciousness becoming finer and subtler became one with the Ocean of Consciousness by Itself and the mind–along with will, ego, intellect and Chitta merged completely in the great void (Infinity). Swamiji felt himself one with the Ocean of Consciousness by Itself. He remained in this state of Samadhi for quite a long time. And then, slowly but surely, his mind though still at a very high pitch, came down to the plane of relative consciousness. But his angle of vision had undergone a complete change and he could perceive the one Atman (Self) everywhere behind all names and forms. In fact, he felt Divine unity in universal diversity. The seeker after Truth thus became the Path-Finder, and resolved to share his unique experience with true spiritual aspirants all the world over and to communicate to them the ways and means of Self-realization as he realized by actual practice.

It was in the year 1936, after the Maha Samadhi (death) of his revered Guru Deva, that

Swamiji severed all connections with Sri Rama-Krishna Mission and, in due course, came to be enthroned as spiritual Guru in the hearts of his admiring followers in the East and the West.

II

SRI SWAMI NARAYANANANDA is a Godly man. That he is one of the greatest Sages of our times goes without saying. Those who have directly come in contact with him or sat at his feet as disciples know him only too well by personal experience and realise his greatness as a spiritual Guru. Those who have pondered over and benefitted from his illuminating books, speak of them thus: [We quote a few opinions out of numerous tributes paid to the books on their own accord after reading them.]

1. "On the Eastern horizon in the holy city of Rishis and Yogis has risen a bright star brilliantly shedding its light on most abstruse questions pertaining to the practice of Yoga."

2. [Another Westerner who visited India and various religious institutions and read philosophical and religious books written by different great men and after visiting Swamiji and reading his books writes thus:] "How can I ever thank you for your wonderful Darshan of May 31, 1959. Your books are the priceless treasure I brought back from India. The movie camera captured your enchanting smile and the beauty of God that you

are. Although I have not written sooner, you are always in my heart aud thoughts and ceaselessly I thank God that we were able to make the trip to lovely India and that through the Grace of God, got in personal contact with your Holiness."

3. "I cannot too often repeat how great influence the book: "THE SECRETS OF MIND-CONTROL" has had upon me. This wonderful book gives the most subtle of all subtle imagined. I have observed thorough alteration. I am much more quiet now-have got a more sharp discriminating faculty, etc.

Taken upon the whole, it is one of the most wonderful books I have ever read. Nor have I read anything like that and I shall not again read such ones, so great is the impression which they have made upon me."

4. "For the past five years I have read every book available in this city [New York] on Hindu spiritual teachings, but the books by your beloved Swami Narayanananda are by far superior of any of their kind."

5. "You already know my admiration for all the books-of Swami Narayanananda-being the most 'DEEP' and at the same time practical ones for a sincere Sadhaka. In them are contained the essence of everything genuine of Indian Philosophy combined with the experience of personal Realization, which alone make them fit for being "GUIDING" books for spiritual seekers. I know of no other books today in which are contained this Knowledge in such a form."

Swamiji is the embodiment of purity and selflessness. Though in his sixtieth year, he looks much younger for his age. And the secret of his youthful appearance and the halo that surrounds him lies in the strict life of Brahmacharya (celibacy) that he has lived and the practice of Yoga that he has diligently pursued. In fact, he lives the ideal life which he inspires others to emulate and preaches his followers to aspire after and strive for in all earnestness. Who knows that the Omnipresent, Omnisicient and Omnipotent God, in His Divine Providence, may have sent him as the new prophet at this crucial juncture of man's sojourn on earth to rejuvenate and repropagate the ancient Indian ideal of Dharma (righteousness).

Swamiji does not believe in creating Samajas, Maths or Organisations or even gathering people around him for self-exaltation. Secluded he lives a clean, simple, innocent and independent life free from shackles and fetters of all kinds. He has no funds at his disposal nor does he care to collect and hoard them. Pomp and show as well as power and pelf he abhores. Name and fame, that "Last infirmity of a noble mind" he discourts and shuns. He is easily accessible to all seekers after Truth, rich and poor, young

and aged, alike and knows no distinctions of caste, creed, colour and sex in propagating his MESSAGE. He is the true Guide, Philosopher and friend of all. His sole aim in life is to communicate to the sincerely struggling spiritual aspirants his personal experience of God-realization in order to lift them up to follow in his foot-steps so that they may also taste the sweet nector of Divine Immanence in themselves through Mantra-Jap, mind-control, concentration, contemplation and practice of Yoga.

Ag a spiritual Guru, Swamiji shows fatherly care and affection and motherly tenderness towards all who approach him for guidance. His interest in the spiritual well-being of his followers is never failing. He always meets them on their own ground, answers their queries and resolves their problems as sweetly as possible. Those who correspond with him about their difficulties in Sadhana (spiritual practice) or seek his advice for self-upliftment, receive prompt replies which encourage them to still greater endeavours along the right path. His words are resonant with great helping and healing powers for the moral and spiritual edification of his disciples. His influence over them is deep and permanent. The perspectives

that he enables them to conjure up before their mind's eyes are very subtle and beggar description.

In this materialistic age when power, pelf, name, fame and even sexuality, etc., hold sway and there is no end to man's sordid wishes and desires, it is a great solace to meet such a noble person who, even as a youngman, spurned all earthly connections and considerations and renounced the world to devote himself to a life of dedication to his Inner-Self in quest of union with the Infinite. We love, adore and venerate him as a true Teacher because there is no compromise in him in essentials and he strikes in all sincerity and humility to lead aspirants towards the attainment of the Highest Goal in life.

In short, as a spiritual Guru, Swamiji represents the essence of the highest spiritual attainment and a clear understanding of the mentality of the modern man. The essentials of the system of education that he has laid down cannot but help boys, girls and adolescents attain perfection in life that the world is so sorely devoid of at present. It is only too true to say that in SWAMI NARAYANANANDAJI the new India of today has personified the highest ideal of the India of Rishis of old.

Swamiji has been recently photographed under the neem tree which he has planted in the garden of 'NARAYANA NIVAS'. The twin trunks of this tree symbolise the ideals he stands for and preaches. To quote his own words : "Many people confuse the aims and ends of State, Education and religion. They think that these three departments are quite separate from one another and have different aims and ends. Whereas this is not really so.....The aim of an ideal State is to protect the lives and properties of its subjects and to make them peaceful, prosperous and happy.....The aim of Education is to make a man wise, peaceful, prosperous and happy. What religion aims at is also to make man good, peaceful, prosperous and happy..... Where does then true Freedom lie ? It lies in knowing one's own True Nature or, in other words, in gaining Universal–Consciousness..... This does not mean that a man must neglect his body and material things. This will be a blunder. To get attached to sense–objects and to become a slave of the mind and senses are the two real danger spots. These make one suffer hell-fire. To neglect the body, to deny it its bare necessities and to show a cold shoulder to all material things are also fraught with

dangerous possibilities. Such an attitude also leads one away from the goal.....Any education that takes man away from God is no education. Likewise, any education that makes students neglect the material side of life is also a misnomer. For a happy, healthy and all-round growth of man, there must be a combination of the Eastern and the Western (spiritual and material science) ideals. This combination will lead to a happy and healthy growth." (From Swamiji's book:-"MIND,ITS SOURCE & CULTURE"-Pp. 115-122)

I I I

SWAMI NARAYANANANDAJI'S greatest and invaluable contribution towards the spiritual emancipation of man is the revelation of his unique experiences in the form of books in English. Swamiji has, by now, written seventeen original books (A complete list of which appears at the end of this book along with translations of some of them into Hindi) on a variety of subjects to teach man how to come face to face with the Ultimate Reality and feel the Supreme Ecstasy of communication with the Almighty as a matter of course. Having lived a life of severe austerity in seclusion for well nigh two decades and having attained Nirvikalpa Samadhi through

Brahmacharya (celibacy), strict self-discipline, perfect mind control and deep contemplation, he is eminently fitted to show the right path to people groping in ignorance for the realization of their cherished hope in life.

A narration of the cruel circumstances in which Swamiji had to pass a number of years of his dedicated life and the ordeals that he had to pass through would make one's hair stand on end. Suffice it to say that receiving no encouragement from any quarter and being even denied the comfort of a roof to take shelter under and, contrarily, suffering insurmountable difficulties and obstacles and facing manfully the calumny; slanders and scandals heeped upon him by unscrupulous and evil-minded persons for their own selfish ends, Swamiji carried on unruffled the even tenor of his life and busied himself in writing books which, he penned with marvellous ease and facility. But when the manuscripts were ready, Swamiji had no wherewithal to get them published. His honest labour lay unfruitful ; his cherished hope unfulfilled. Yet he did not lose hope.

The ways of Providence are indeed strange and past finding out. After the partition of India in 1947, four orphans—two brothers and

two sisters, Shri Ram Prasad Gandhi, Kumari Krishna, Kumari Savitri Devi and Shri Surya Prakash who had migrated from West Pakistan after having lost their hearth and home, chanced to come into contact with Swamiji. They read through the Mss., and, convinced of their high merit offered to publish them. Though these youngsters became the publishers, worked very hard and made lot of self-sacrifice, yet, Swamiji had to keep a close watch, take the burdon and guide them at every stage of progress (development). Had it not been for the great self-sacrifice of Swamiji all the books would not have seen light.

A few names it is worth while to record in this connection. Among Swamiji's Indian devoted disciples, a mention deserves to be made of Shri G. L. Sethi, B. Sc. (Honours) B. T.—Gold Medalist, now of Delhi. He is also a refugee from West Pakistan and, on migration to India, chanced to come to stay at 'Shanti Kutir' in August, 1947, in one block of which Swamiji was then having his abode. He has been an educationist of standing and reputation in the Punjab. As a labour of love, he has read through the Mss. of all these books with great care and at considerable sacrifice to prepare them for the

press. The names of Sri Swami Shankarananda, Sri Tilak Raj Khanna, B.A., and Sri Ishar Das Gulati also deserve mentioning. They all helped in spreading the MESSAGE of Swamiji.

Among the Western disciples of Rev. Swamiji Miss Anne Lise Dresler of Copenhagen, Denmark, [Europe] did yeoman's service unto Swamiji's cause in translating many of the books into Danish language and publishing them in Denmark (Europe) with great love, devotion and self-sacrifice. Mrs. Edith Enna also translated some of the books into Danish language and closely corroborated with Miss Anne Lise Dresler and helped whole-heartedly in publishing all the books of Swamiji in Denmark. Mrs. Birgit Holger Prytz and Mrs. Ingeborg Brochorst also helped Miss Dresler, in proof-reading and in running a religious Magazine.

Special mention may be made here of sincere and devoted disciple of Swamiji–Mr. Jim Rundt, of Milwaukee (Wisconsin)–U. S. A., who came in touch with Swamiji in the year 1961 and helped Swamiji's cause whole-heartedly with free contributions. Mr. Joseph Coanda and Mrs. Victoria Coanda of Milwaukee-(Wisconsin) U.S.A., also rendered great service in spreading Swamiji's MESSAGE. ———

—A Short Life-Sketch of—

The Revered Author - Swami Narayanananda

As Predicted By

Shri Ramswaroop Suri, Honorary Director, Yoga Physical Culture Institute, Batala, (Punjab), with the help of the science of palmistry–on January 13, 1954.

1. The cross inbetween the lines of heart and head–the parallel lines at the mount of Jupitor–the great triangle formed with the lines of head and heart, with a base line from the line of life–all go to prove the peak of spiritualism.

2. The presence of circles in the fingers of Sun and Jupitor and on the thumb prove the association and friendship with very great men, of the order of Rajas and Maha-Rajas.

3. The starting of line of head from the line of life, is a clear proof about the strong will, determination and topmost qualities of head. Its leaning towards the mount of Luna and actually turning to the mount of Luna, is a clear proof that the person possesses a very bright quality of imagination, concentration and meditation. He is deeply interested in one particular science of a very high order.

4. The presence of parallel lines on the mount of Luna and second line of fortune prove

that his personality is a subject of fascination for other people and they are so fascinated that they do help him in kind and coin.

5. The long line of heart going to its own mount–Jupitor and ending in a fork is a clear symptom of his single-mindedness, gentle, meek and sympathetic nature. His heart is bold.

6. The presence of squares on the mount of Jupitor and the parallel lines, is a clear proof that he should lead the people in search of Truth. Had it not been for these parallel lines the person would have been a great leader in any other sphere – but their appearances (of these lines) prove that he is a very great leader in spiritualism.

7. The uprising of lines on the line of life is a clear proof that the person should shine in his life : say at the age of 52 - 56 – that period should be taken as the brightest period of his life, bringing him prosperity all-round.

8. The line of life is un-interrupted, healthy and long, so he enjoys a very good health and long life.

9. The line crossing the line of life before the middle part, is an indication that the person must have seen great troubles in earlier life, i. e., between the age of thirty and forty-eight.

— *A Short Life-Sketch of* —

THE REVERED AUTHOR-SWAMI NARAYANANANDA AS PREDICTED BY SHRI R. M. DATTA, *India Known Psycho–Palmist,* DEHRA DUN (U.P.)

with the help of the science of palmistry on Apart 14–1957.

Jupitor is the King of Planets and the most impressionable in that it lies within human power to develop it to any extent towards Self-Realization and this fact is eloquently borne out by the examination of the left and right Palms of His Holiness Sri Swami Narayananandaji. His left palm shows Venus and Sun in prominence and Jupitor normally developed. But in his right palm it is Jupitor that overshadows all other planets and supported by Sun it dominates to such an extent in Swamiji's 28th year of life that all worldly pleasures lose their hold on him and within a period of five years Swamiji is able to experience highest spiritual Bliss-but within him speaks the Inner-Self that he should kindle light in ignorant hearts steeped in the darkness of "*Maya*", reveal to them their real-selves which in truth embody the Real Truth and mingle themselves into the Higher-Self as rivers gleefully lose themselves into the mighty

ocean. The combination of Jupitor and Sun in Swamiji gives him the power of expression and Divine inspiration which steal even steel-hearts and rapidly they melt into love for this MESSENGER of God whose only mission in life is to lead the suffering humanity to the path of righteousness through self - discipline and mind-control and thereby experience the Supreme Reality within Itself (themselves). To continue with Swamiji's life – his greatness or to be more correct the greatness of his inner–Self will shine with a glory of its own in his 57th year of life. And mankind will begin to benefit spiritually so much that this one Soul of souls will shed his lustre on one and all and bring into the fold of the Lord his prodigal sons by the magic of his soul-stirring MESSAGE of LOVE which in its broader form is an expression of the Divine. The Venus of Swamiji has been converted into great mental power and is the secret of his everlasting youth and that unforgetable love-inspiring LOOK in his eyes – a look which at once touches your heart cords, draws you nearest to the Great Soul, your worry vanishes and you feel at full harmony with the world that exists within you and without.

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"*The Primal Power In Man or The Kundalini Shakti*" gives the information I have long been searching for. Already I have obtained what copies I could in San Fransisco to give to libraries and key research people. It is by far the best presentation of the Kundalini Theory to appear in English suitable for the scientifically minded Western scholar.

I had just about given up all hope of ever finding the information to sustain my suspicion that in the Kundalini Theory lay an explanation of the secret and cause of genius. The book supplies that information and agrees with a mass of other collected notes for publication. Before this book arrived I was frankly discouraged. The Indian Consulate here had told me about the books but after examining so many other prepared for Western readers, I was skeptical of its containing more than the stereotyped rehash.

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